

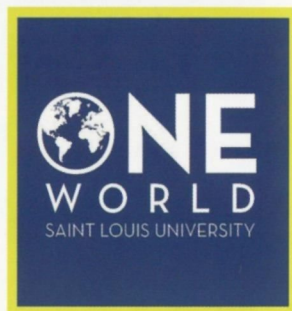


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RECENTERING AUTONOMY



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OneWorld Magazine

Amanda VanNierop
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Section Editor

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Letter from the Editors

Dear reader,

It is undeniable that OneWorld has changed shape this past year. Returning to “normalcy” after the COVID-19 pandemic resulted in a smaller staff and greater challenges in production. Coming directly off of the pandemic in 2021 and 2022 meant that everyone had something to say—everyone was eager to jump back into the swing of things, to start writing, and to express how the state of the world made them feel. We had fostered a community that genuinely wanted to hear and share those kinds of ideas, and OneWorld seemed to come out of the pandemic stronger than ever.

Well, it is three years post-pandemic, and the emotion that I see and hear about the most in the student body is exhaustion. There have been no breaks. There has been little support. We (as students, as young adults, as members of a greater community) have been expected to go on—business as usual—without taking the time to breathe. As a result, our staff has decreased in size from the usual number of writers and designers. At the end of the fall semester, we decided that rather than produce two magazines (as is our norm) with fewer articles, we would need to combine both the fall and spring articles into one edition: the edition you see here.

While the decision was made purely out of necessity, I have come to appreciate the way this year’s magazine has shaped up. Creating one issue instead of two has allowed our writers the needed space to develop their articles, build upon their ideas, and give intentional thought to what kinds of issues they wanted to talk about.

At the beginning of the year, we determined that the theme would center around autonomy: What does it mean to have autonomy? What

does it mean when autonomy is revoked? How can we reimagine what it means to “self-govern”? In the fall, we were interested in the ways in which groups of people and individuals didn’t have autonomy. We explored problems in today’s world that exploited said communities—problems that removed the ability to choose and to determine for one’s self.

In the spring, we decided to carry across the theme of autonomy, but focused instead on gaining what had originally been deemed lost: How do we regain autonomy? What is necessary for gaining back one’s autonomy? Where do we go from here? Writers had the choice to either write on a new subject or spin-off from their fall article while keeping this subtheme in mind. We had a strong mix of both, and the resulting articles explore ways in which communities and individuals can become empowered again in their right to self-govern.

Overall, this year has not been without its challenges. But I am proud to have led the magazine at a time when these conversations are arguably more important than ever. I hope you enjoy both sides of the issue and that the articles spark a curiosity within you. When you finish here, don’t put the magazine aside: Google the topics we’ve been talking about. Research the companies we name. Show your support for the communities we bring attention to. Even when the OneWorld staff decreases, its mission rests with everyone who reads our magazine to get involved: you have the autonomy, after all.

On behalf of the magazine,

Amanda VanNierop
Editor-in-Chief
Fall 2022-Spring 2023

LACK OF AUTONOMY

1.

MANUFACTURED HUNGER:

HOW THE U.S. GOVERNMENT DESTROYED NATIVE FOOD AUTONOMY



Birch Fabregas

she/her

Sophomore

Biology

Whose land are you on?

You might answer SLU's; they own the campus. Perhaps the city's, or the state's. None of these answers are technically incorrect, but they are incomplete. Even then, the question of "whose land" isn't always the best one to ask. Although the territorial maps of native-land.ca show several tribes mapping over what is considered Missouri, the definition of ownership isn't wholly applicable. A better question is, who are the most appropriate caretakers of the land you stand on, and why aren't they currently doing so?

This is one of many questions the Land Back movement seeks to answer in North America. Although the Land Back movement has a variety of pillars, we'll focus on a few for the purposes of this article. The main one is this: restoring Indigenous stewardship over ancestral territories. This can look like many things, such as legal rights, environmental conservation methods, cultural preservation, reparations, and more. The heart of it, however, is restoring autonomy to Indigenous peoples. This includes autonomy over traditional cuisine. It is an autonomy that has been stolen many times over throughout U.S. history.

The issue of food autonomy encompasses all the dimensions that go into choosing what you eat. This can include individual tastes, interpersonal pressures, cultural preferences, physical access, and a myriad of socioeconomic factors. The issue of food autonomy is exacerbated when considering the violent

colonial history against Native groups in the U.S. This is an ongoing history. Hunger has been manufactured geographically, economically, and legally for these groups. This issue cannot be fixed without confronting the system that has created and continues to nurture the current situation.

We start with geography. I'm sure many readers have a vague understanding of reservations, but it's important to make sure we're all on the same page. Reservations are areas of limited Native sovereignty recognized by the federal government. Reservations were often agreed upon under duress, and many Native individuals were forced to move to tracts of land that had little to no value. Today, reservations are still in existence and are often underserved. And although the majority of Native people live off reservations, the issue of food autonomy is well-illustrated on reservations.

The first facet of this issue is that many reservations are food deserts. According to an article by Planet Forward, the Navajo Nation, for example, has 13 grocery stores for 300,000 people.

"If the reservation was placed over New England, it would cover most of Massachusetts, New Hampshire, and Vermont, and there are over 40 grocery stores in Boston city limits alone," states Move for Hunger.

In addition, the average resident of the Navajo Nation has to drive around three hours to get to one of these thirteen grocery stores. On arrival, fresh produce is limited and foods high in sugar and fat are often the only items in abundance. The geography of this issue, however, is intimately linked with economic barriers. What few resources that exist on reservations tend to be unaffordable. Those foods high in sugar and fat, despite often being the only choices, are

expensive.

According to the First Nations Development Institute, for example, Alaskan Natives who participated in a year-long study paid around 35 dollars more on average than the national average for the same food items. Coupled with staggering poverty rates, this price difference is egregious. Reservations are places of ongoing violence manufactured by the U.S. government, and those that live there often lack the autonomy to make food choices that benefit them. It began with forced relocation to land that was not suitable to support crops; it continues today with geographic and economic barriers that are no accident. Yet food security does not end once the border stops.

There's still yet another way in which food autonomy is restricted for Native groups: culturally, through legal actions by the U.S. government. Access to food, and to healthy food, is only one dimension of the issue—food autonomy also extends to the decision to consume cultural foods. This issue, like reservations, has deep roots. During the 1800s, the U.S. Army, among other hunters, brought down the bison population from millions to under a thousand. According to Vox, the extinction of bison was essential because Native groups subsisted on them, not only for food, but for other materials such as their hides. U.S. settlers desired the ancestral lands of the Native tribes that subsisted on bison. The solution was to exterminate bison as a food source so Native groups would follow suit, and their land could be stolen more easily. The bison population is still recovering today. And the U.S. government continues to restrict Native individuals from their traditional food sources.

Hunting and gathering rights are limited on certain tracts of land, for one. There have also been ongoing battles against the expansion of pipelines in the U.S. A recent example is Line 3, a pipeline

owned by the company Enbridge. Its construction and very presence threatens the growth and health of manoomin, or wild rice, an essential part of Anishinaabe culture. As activists have said, all pipelines spill. This is not a matter of if, but when. Water Protectors have called Line 3 an act of cultural genocide, and they are right. This construction is one way in which the U.S. continues to deny Native groups autonomy over their lands, and thus, food autonomy. They are inextricably connected.

This is why restoring Native sovereignty is at the heart of this issue's solution. We cannot isolate food autonomy. It is entangled with the centuries-old occupation by the U.S. government of Native land. Thus, as mentioned at the beginning of this article, Land Back is key. The ultimate goal is to support and achieve Native autonomy and stewardship over their land. Again, this can look like many things; what Land Back means to one person may differ from the next. One thing is certain, however. As settlers on Native land, we continue to contribute to genocide by doing nothing. Visit landback.org for more information on how to become involved, because it is essential to become involved in Land Back in whatever capacity we are able. We need to open our eyes, keep them open, and act.



from cahokia to Beirut: the autonomy of archeology and cultural heritage across the world

Weronika Grajdura

she/her

Junior

History & Anthropology

Whether we acknowledge it or not, every step a person takes on this earth is on top of thousands of years of history and culture. While some appreciate this fact more than others, it is the job of archaeologists to identify sites that may potentially hold the remains of these histories to then excavate and preserve the artifacts that are found. It is then up to historians, anthropologists and society to contextualize these artifacts and determine their importance.

While the field of archeology may seem distant and like something out of an Indiana Jones movie, issues regarding the preservation of cultural heritage and the excavation of historical sites are prevalent around the world, including the city where we all attend school and that many of us call home. In order to learn more about cultural heritage and how to preserve it, it's vital to learn about the issues ongoing both in one's local area and the world. Through the examination of issues within our local area of St. Louis, we can further understand the problems that we face every day when it comes to historic sites. While many of these may seem like lost causes, looking to different sites around the world may provide guidance and solutions on what to do, not only on a local scale, but an international one.

While it may seem like issues in archeology are reserved for large monuments and sites halfway across the world—like the cities of Petra and Palmyra, or Ancient Roman and Greek Temples—archeological sites can be found all around the U.S., including a 20 minute drive from SLU's campus. Located across the river in Collinsville, Illinois, the Cahokia Mounds State Historic Site works to protect the remains of a Pre-Columbian Native American city. Along with being open to the public for visitation and operating as an educational center, the site undergoes archeological excavations in hopes of discovering additional artifacts that can tell us more about the Mississippians, the civilization that once resided there. What many may not come to realize is that the civilization extended far outside the borders of the park and into the modern city of St. Louis.

It may not seem like it, but St. Louis is home to some of the Cahokia Mounds, just as the park is. While archaeologists are typically able to excavate the mounds at the park, problems arise when looking at sites located outside of historically protected areas and now house over two million people. In recent years, there has been contention over some of these potential archeological sites, the most prevalent being the sites of the failed Rams Stadium and the Sugar Loaf Mound.

In 2015, plans to build a new football stadium began. However, these plans haven't seen any progress since the Rams left St. Louis for Los Angeles in 2016, with the St. Louis Post Dispatch reporting a \$16 million loss due to the team leaving and the stadium plans halting. While the planning



was still underway, the stadium was reportedly going to be built on the site of one of the historic mounds that was flattened in the 1800s, causing contention among the public.

As reported by NPR, archeologist Joe Harl (with the Archeological Research Center of St. Louis) believed that if an archeological dig were to occur at the site of the planned stadium, Native American remains from the time of Cahokia could be discovered. However, due to the project being located on private lands and funded privately, there was no way for the state to step in to require archeological work be done. Missouri also does not have a legal requirement for conducting digs on such grounds. Other groups, such as the Osage tribe of Oklahoma (who claim descendancy from the Cahokia Mound Builders) wanted the site to be preserved entirely due to the historical and cultural significance, especially if the site was a burial mound. When the Rams left the city in 2016, the plans for the stadium came to standstill and remain in limbo, leaving the site untouched from both construction and archaeology.

The site of the stadium isn't the only time the Osage tribe had involved themselves in protecting the cultural heritage and integrity of the mounds in St. Louis. In 2009, the Osage Nation purchased the property and land of 4420 Ohio Street, which consisted of a house built on top of a mound, which is now called the Sugarloaf Mound. Knowledge of the mound had existed since at least the 18th century. It is believed to potentially be a burial mound, ceremonial site, or chief's home. However, there were no early attempts to preserve or excavate the mound, resulting in private property being built on the mound in 1928. Since then, the property was

sold from homeowner to homeowner until it was finally sold to the Osage tribe in 2009 for \$250,000. The house on the mound has since been removed with the tribe's goal being to preserve the site.

Due to the potential that the mound at 4420 Ohio Street was a burial site, combined with the sacredness of such a site and legal restrictions such as the Native American Graves Protection and Repatriation Act, the site has not had an archeological dig conducted on it. According to Andrea Hunter (archaeologist, member of the Osage tribe, and director of the tribe's historic preservation office) ground penetrating radar has been used to discover what is theorized to be a fire pit, adding to a theory that the mound may have been used as an outpost. As of right now, the mound continues to remain under the protection of the Osage tribe, but it seems like other plans, such as that of an interpretive center, remain unrealized for multiple reasons—one of which is likely the lack of funding.

These two cases in St. Louis demonstrate a lot of issues that arise with the desire to preserve cultural heritage. First comes the issue of balancing the past and the present. In the Rams stadium, we see a population of modern people that want their city to build and improve (especially given the financial implications of having the stadium), but that contrasts with the desire of preserving a site of historical and cultural importance. In both cases we can see the difficulty there is in navigating the lines of public and private property as well as legal limitations and restrictions. While both the site of the stadium and the Sugar Loaf Mound came to relatively happy or neutral endings, other issues like these will continue to arise across the U.S., including in St. Louis, and may not see a positive end.



For instance, if the Rams stayed in St. Louis, it is likely that centuries of Native American history would have been destroyed and covered by the stadium. Other examples include sites across the Middle East that have seen destruction due to war and unrest, such as Palmyra in Syria that saw destruction at the hands of ISIS, or sites in Ukraine that have been damaged or destroyed since its invasion by Russia. While there may not be any definitive answers as of right now, one can turn to other examples and cases in the world to look at how other peoples and cultures have dealt with similar issues and see if there is anything to be learned or potentially implemented in St. Louis.

Beirut, the capital of Lebanon, faces similar issues as St. Louis in terms of balancing the preservation of cultural heritage and modernizing the area for the people living there. Beirut is different from St. Louis in that most of the issues tend to be focused on the architecture that still exists within the cityscape, as opposed to sites that may need archeological intervention. In recent years, Beirut has seen a lot of development and reconstruction following the Lebanese Civil War (1975-1990), which resulted in many of the historic sites and buildings being damaged and destroyed, making room for large, modern highrises. While rebuilding may not be a large issue due to demand for reconstruction, it becomes a bigger issue when historic buildings are ignored and demolished for monetary gain.

One example of this is the Red House, one of the oldest houses in the city. The house was the center of a family feud in 2016 and 2017, with some wanting to preserve the house and others wanting to demolish it to build something new. The house is known historically for serving as a

meeting place for the social elite of Beirut, hosted by the Rebeiz family. The house ended up being protected from being demolished by the Directorate General of Antiquities and Save Beirut Heritage, a nongovernmental organization of activists.

Many more sites in Beirut face similar threats. According to the blog 365 Days of Lebanon, a census in the 1990s counted approximately 1600 traditional homes and buildings in Beirut. Today, that number is closer to 250. Saving Beirut Heritage is working to stop the demolition of around 150 buildings in a single year alone. The blogger is of the opinion that the only thing that will save Beirut and its cultural heritage is a genuine popular awakening, with the realization of the importance of these historic homes being an essential part of this. Until then, groups like Saving Beirut Heritage and the DGA work to protect what they can, from the avenues of activism and administration.

The United Nations Educational, Scientific and Cultural Organization is known as a group that helps define and protect sites of cultural heritage around the world. The Cahokia Mounds are only one of over 1,100 sites that UNESCO has declared as culturally important to protect. Being officially declared a UNESCO World Heritage site can be beneficial to protecting a site, attracting both more funding and attention. However, with the goal of preservation, complying with specific rules and regulations may cause more harm than good.

One example of this is the Old Towns of Djenné, located in Mali. Djenné was declared a World Heritage site due to the town's rich history and mudbrick architecture, including the Great Mosque, which is the center of a yearly replastering community event. Unfortunately, a recent restoration of the Mosque to fix hidden cracks and



reinforce the mud caused the layers of mud that had built up over centuries to be stripped away, with some residents believing that it was done in a “European” way and not the “African” way. The restoration also suspended the replastering of the Mosque for 3 years. This prevented the important community event from occurring for those years.

What is striking about UNESCO’s intervention in Djenné is that the residents living in the historic mud-brick homes also have to abide by UNESCO’s rules for the site, including the prevention of modernizing or remodeling of their homes. Djenné continues to face issues with the lack of modernization, such as garbage piling up and open sewers running through the middle of the streets. As described in a New York Times report, the residents of Djenné “feel like they are pieces in a museum, designed to entertain tourists.”

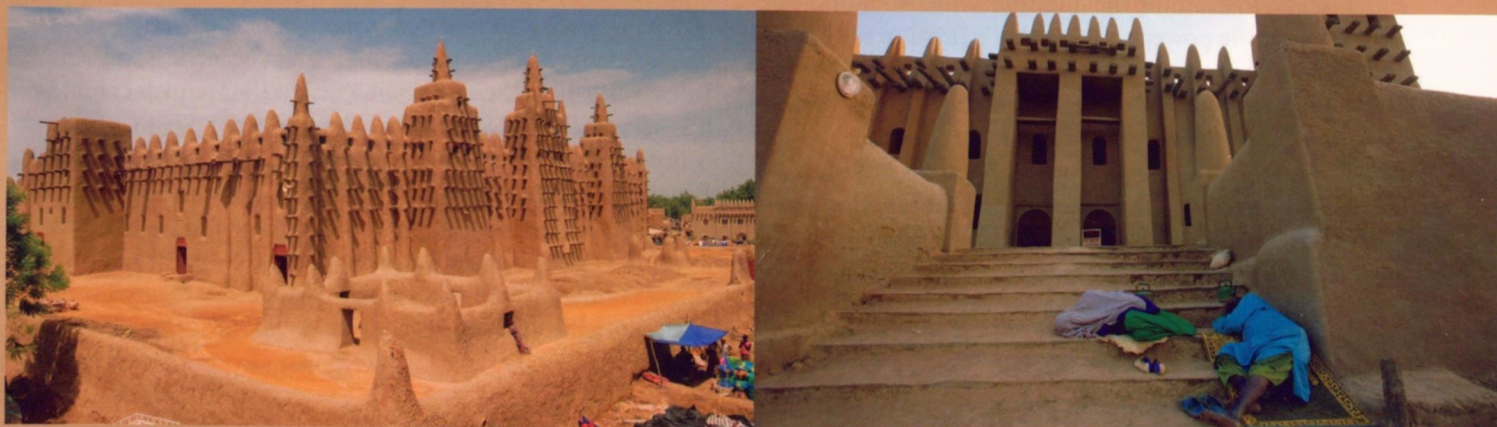
In all these different sites we see common issues. From the struggle to actually get a site protected and provided with funding, to trying to balance modernization with the wants and needs of the people of both past and present, there is much to consider when looking at cultural heritage sites. A larger issue forms when the wants of the people and the protection of cultural heritage can’t find equal footing and one has to be sacrificed for the other. When we ignore the desires of the people, we can cause the lives of these people to become significantly more difficult, but when regulations aren’t put in place, the destruction of such heritage sites is risked. Ultimately, it may be difficult to do something on an individual level, but there is still something that can be done, through two different avenues: education and activism.

Education is a vital tool in making sure that people, both on a local and international level, are

aware of a site, its importance, and the issues it faces. In the case of St. Louis, many may not even realize that there are mounds in the city and think that the Mississippian influence is only limited to the national park across the river. Making people more aware of the cultural and historical influence around them also makes it more likely that they’d want to protect the area and sites.

In turn, making people more aware of groups such as Saving Beirut’s Heritage or the Osage Nation which actively work to preserve cultural heritage can provide people with the resources and contacts they need to then work to preserve sites or to provide these groups with monetary support through donations.

Being aware of the political avenues and legislation that affect cultural heritage is another great way to support the cause and be a politically involved citizen. It is also important to be aware of any colonial influences in any preservation work. While Beirut saw more colonial influences in the modernization that occurred, Djenné still experiences colonial influences with the involvement of UNESCO in their cultural practices, not only in the restoration of the Great Mosque, but intervention within their private homes. Being aware of the sites themselves and ways to help, but also of one’s own colonial effects and privileges, is vital in the work with cultural heritage. In essence, archeology and cultural heritage is about balancing the autonomy of the past, present and future, and all the people that it will come to effect.



EUROPE DOESN'T EXIST:

Ada Heller

she/her

Junior

English

Studying abroad is a dream. I've only spent two months in Europe so far and, for the most part, I'm in love. Saint Louis University's satellite campus in Madrid was the perfect opportunity for me to (for the first time in my life) leave the United States and travel the world. I was so excited to experience new cultures, and I was convinced that I would never want to leave a society where, among other things, health care and higher education were free. However, over the last couple of weeks, I have started to realize that Spain, and Europe, are not the moral safe havens I thought they would be. It is easy to be fooled by the beautiful architecture, the lavish history, and the cheap (and delicious) food. It is easy to be distracted and forget that everything you see, every piece of history, even the route the food you are eating took to your table, exists because of a violent history of colonialism.

Colonization and colonialism are the reasons European countries are so wealthy and wield so much political power, even today when relatively few colonies still exist. This is especially true for Spain, who, despite a rocky history that includes a civil war and lengthy reign by a dictator, still holds significant political power within the European Union and around the world. According to Daniel Solano, an economic journalist based in Spain, this power comes from Spain's wealth, the result of a long and violent history of colonialism.

Even a few hundred years after Spain's former relinquishment of its Latin American colonies, the legacy and the continued relationship between Spain and its former colonies provide Spain with a comfortable lifestyle. Europe is not close to being autonomous from its former colonies. Not only could Europe not exist the way it does today without its colonies, but Europe also has a long way to go to even acknowledge the extent of violence that they are the beneficiaries of.

I intend to examine the question: what would Europe look like without the power and wealth it gained from the exploitation of other people from other countries? Similarly, could the 'moral haven' or 'developed country' exist in Europe today without its history of colonialism?

In general, the answer is probably no. As outlined by Erin Blakemore of National Geographic, the legacies of colonialism we see around the world today began with Portugal in 1415 when explorers conquered a coastal town in North Africa while looking for new trade routes and civilizations. After this, Christopher Columbus landed in the

present-day Bahamas, marking the beginning of the Spanish Empire. As more European powers began to build overseas empires, they also turned to Africa and colonized most of the continent until the 20th century. Additionally, some European powers, most famously Great Britain, also had colonies in Asia.

While some European powers are beginning to recognize and acknowledge their past legacies of colonialism, many remain silent regarding their role in the colonial era. France, Belgium and Germany have begun to decentralize colonization in their culture and education as well as acknowledge atrocities directly committed by each country to its colonies in Rwanda, Namibia and the Democratic Republic of Congo. Likewise, the King of the Netherlands has publicly admitted to excessive violence in Indonesia but has not committed to actions such as reparation or reconciliation as France, Germany, and Belgium have. This is still better than the likes of Spain, Portugal and Britain whose governments have done even less to acknowledge their crimes in Central and South America, Sub-Saharan Africa, China, and India.

One glaring example of the lack of acknowledgment of colonial wrongdoing is that of my present home, Spain. On October 12th, Spain and, most famously, Madrid, throw a Fiesta de Nacional de España. This is a holiday celebrated with a day off from work and school, complete with parades, fireworks and general festivity. It is easy to get lost in the excitement of the day. The parades, the food and gatherings make it easy to forget that what Spain is celebrating is, as a report done for U.S. NEWS by the Associated Press calls it, "the linguistic and cultural projection of Spain outside of its European limits." In other words, Spain is celebrating its role in colonization. October 12th happens to be the day Columbus landed in the New World and the day that began centuries of violence, disease and death to Indigenous Americans. This role that Columbus and Spain played in the decimation of Indigenous culture goes largely unrecognized in Europe, especially in Spain.

Even though Spain does not recognize the part that its former colonies play in its political might, it cannot be ignored. Spain could not be a major political power without its colonies. Its colonies provided wealth to an otherwise unstable government; Spain's democracy is only a little over 50 years old. Spain likes to pretend that it is great because it was able to rule a vast colonial empire, but without the Spanish colonies, it is very likely that Spain would be irrelevant. Spain, of course, is not the only European country that shares this truth. Great Britain's empire made Great Britain the cultural giant it is today.

For example, it is impossible to think of the British Royal family, without its vast collection of stolen jewels. African, Asian and American legacies fill European museums

THE ROLE OF COLONIALISM IN BUILDING AN EMPIRE

in Great Britain, Spain, France, Belgium and more. European countries could not be the cultural, or tourist, giants they are today without their former colonies. Dr. Adom Getachew, author of "Worldmaking After Empire: The Rise and Fall of Self-Determination", claims that "Colonialism...did not just shape the global south. It made Europe and the modern world."

Good historians aren't supposed to play the "what if" game, but I am going to. What if Portuguese ships had missed the West African coast? What if Columbus's ships sank in the Atlantic? What kind of political power would countries like Mexico, Guinea or Egypt have? Can you imagine the wealth India, Peru or the Democratic Republic of the Congo would have? I also want to imagine something else. What kind of political power would Spain, Portugal and the United Kingdom have without Mexico, Guinea or Egypt? Would the U.K., Spain or Belgium still have similar economies without the influence of their former colonies?

To begin with, the museums that exist in every major city in Europe would not have the tourist (and therefore economic) pull they have today. Even more, the gold that lines European cathedrals and the colors in European paintings would not exist at all, or would not exist at the abundance they do today. The best example perhaps is Great Britain. Without their colonies, their national dish would probably be fish and chips or beans on toast and not chicken tikka masala. In addition, their monarchy would not be quite as famous, and certainly not as glamorous.

Even though Europe would lack its power and wealth without its colonies, recognition of this fact is absent. Europeans, in this aspect, remain dangerously distant from their history. Fraser Cameron and Shada Islam, senior advisors to the European Policy Center, claim that, to this day, Europe, and the E.U., remain, in general, "overwhelmingly white, rich, protectionist, racist and prone to hypocrisy."

More importantly, European countries are still viewed in this way by developing countries. The E.U. likes to pride itself in being the moral guide for countries around the world. However, some of these sentiments can be traced back to Europe's reasons for colonizing in the first place. Justification for colonization was commonly one of the 'white saviors.' In addition, a report done by the European Policy Center shows that European countries, even when compared to countries like America and Canada, have very few people of color on staff at E.U. delegations. A Europe that talks of diversity and equality surely can recognize this hypocrisy and should have no problem acknowledging the fact that they exist politically and economically where they are today thanks to the resources stolen from now developing countries.

Dr. Getachew claims that this gap in knowledge

and recognition of past atrocities by European people and powers can be fixed by a continued process of decolonization. Decolonization of political, economic and cultural systems. Politically, this looks like institutions such as reparations and restitution. Additionally, changing laws to address discrimination against Europeans of color in employment and education, and revising many anti-immigrant policies, are key political aspects to decolonization. Educationally this means decentralizing Europe from curriculums. Culturally, this means returning stolen artifacts in museums and examining celebrations such as Spain's Fiesta Nacional de España. Decolonization is a way to remake a Europe, and a world, that was shaped by colonialism.

This can start at SLU, too. Requiring, or at the very least offering, a class that addresses this colonization and exploitation that both SLU Saint Louis and SLU Madrid are beneficiaries of is one step in this educational process. Educating students about the vast exploitation of colonies before they even step foot onto European soil provides an important framework to the classic study abroad experience. A framework that a Jesuit institution like SLU that prioritizes educating students to be people for others needs.

Ultimately, I'm glad I studied abroad. I have met so many different people and seen so many different cultures. I've learned so much. Particularly about the impact European civilization has had on a vast part of the world. I am thankful for my greater understanding of European culture because I see it as the root cause for the many social issues I care about back in the U.S., and something I thought I would never say is that I am ready to live in the United States again. I am ready to move back to social issues I understand and a type of colonialism I feel like I have a bigger role in fixing.

Europe, as we know it today, cannot exist without the wealth it accumulated by exploiting its many colonies. The 'moral safe haven' I imagined cannot exist based on a largely unacknowledged history of violence. Europe does not exist without colonization. It's past time to give credit where credit is due and acknowledge that, ultimately, Europe doesn't exist.



Sitting by the Phone, Waiting for a Call:

The Rise and Fall of SAM Crisis Hotline

Alfredo Mac Laughlin

he/him

Junior

Psychology

For the past two years, I volunteered as a hotline operator with SAM Sexual Assault Crisis Hotline. The hotline consisted of Saint Louis University students whose mission was to provide resources as well as a friendly listening ear to members of the SLU community who were affected by sexual assault. At least once a week, from 10 p.m. to 4 a.m., I would sit with my phone at the ready and wait with a mixture of anticipation and apprehension for my phone to ring.

I would wonder if the training I had received would prepare me for whatever someone on the other side might say, if I would keep a level head or if I would flounder. I never learned, because every week, my phone remained silent. Over the course of SAM's operation, we received a total of four calls. In spring of 2022, it was announced that the hotline would be shutting down. We did not have the funds to sustain operations, and the simple fact was that no one was calling.

I see the emails informing the student body of sexual assaults reported on campus.

I have heard students share their experiences

with sexual assault. I know, indisputably, that there are people on campus who could benefit from having a resource that offers support for survivors

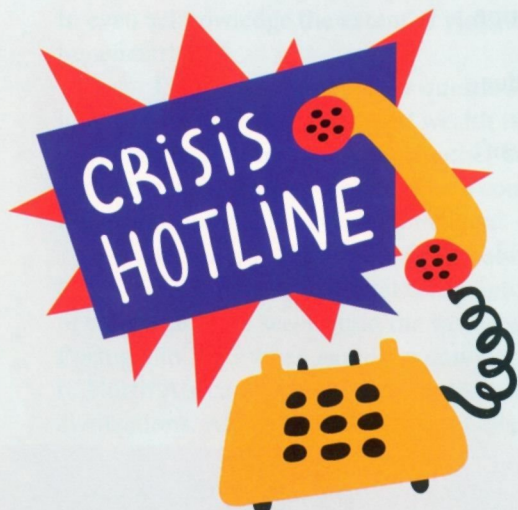
of sexual assault, and yet I was not particularly surprised when the phone did not ring. If we are to serve survivors in our community, it is important to address what barriers prevent people from calling.

Undeniably, a part of the fault lies with the social environment in the United States as a whole. Survivors are frequently blamed for being the ultimate cause behind their assault. They often have their assaults trivialized or dismissed, such as when a Quebec judge suggested that a teen may have been "flattered" by the interest her assailant had in her, according to an article about the incident in *The Guardian*. In cases of high-profile assaults, the media is predisposed to sympathizing with the accused rather than the survivor, as if being accused of sexual assault is a worse fate than being sexually assaulted.

One also has to consider how SLU may have contributed to a culture of sexual assault on campus.

SLU also interfered with SAM's ability to reach students. According to a former director of hotline operation at SAM, a brief verbal altercation between a SAM operator-in-training and former director of the University Counseling Center Steve Byrnes during a digital training session led to SAM being prohibited from becoming an on-campus organization. Instead, SAM was forced to become an independent nonprofit. This meant that SAM would not receive funding from SLU, as well as other resources that would have been helpful for a developing hotline. As a result, SAM members claim SLU faculty were barred from helping SAM, even in an unprofessional context. For the hotline, this was the beginning of the end.

As an independent organization, SAM had to file a memorandum of understanding in order to be able to advertise, fundraise, and host meetings on SLU's campus. When SAM



filed the paperwork, SLU took several months to complete it on their end. The inability to advertise on campus for an extended period of time interfered with SAM's ability to reach people who would use the hotline. Even for the students who knew about SAM to some degree, it prevented SAM from being able to form a community on campus and build the trust necessary to make someone feel comfortable calling a stranger for help. A former director of hotline operation at SAM commented, "SLU did all they could to keep us from being able to advertise and spread the word on campus."

That being said, there is a deeper issue of representation at play as well. SAM's Board of Directors was lacking in diversity. For students of minority identities, it would be hard to feel comfortable calling an anonymous hotline when they do not see themselves represented in its leadership, and thus have no reason to believe that the person who answers will have an understanding of their experiences.

Many within SAM wanted to develop a chat function for the hotline. Texting is more accessible for people with disabilities. Texting can also be a more feasible option for students who do not live alone and for survivors living with their abusers who do not want to be overheard. In emotional situations such as discussing sexual assault, people may also simply feel more comfortable texting than calling.

According to the article "R U There?" written for The New Yorker, the National Crisis Textline was co-founded by a textbank worker at a nonprofit and her boss after receiving a text from someone who was being sexually abused, who was too afraid to make a phone call. Having a chat function would have allowed SAM to help many more people for whom a phone call was not a good option. However, developing this feature would have cost money that SAM did not have as a result of the university's intervention. As such, SLU shoulders much

of the blame for this as well.

SAM is now a developing student organization on its way to becoming a chartered student organization. Since their expulsion, it was understood that SAM would not be able to operate a hotline if it were to become a student organization again. As such, it is transitioning to be focused more on facilitating advocacy and providing a safe space for survivors on campus. The members of the new executive board, myself included, will have to host a handful of well-attended meetings and present our case that our organization would be a boon to the university and that it fits with the university's mission in order to become a CSO.

SLU has a second chance here. This is an opportunity for the university to do better, to stand by survivors and stand against the environment that perpetuates sexual assault on their campus. Not only in its approval of SAM's status, but in how they choose to support us thereafter, in funding, in promotion, and in recognition. It is clear to see that the need for a sexual assault support and advocacy group is present on campus. The question is then whether or not they will allow our history to get in the way of our future.



The Threat of Global Missionaries

Sara Parikh

she/her

Junior

Bioethics and Health Sciences

My Hindu mom from India recalls leaving her exams to be faced by Christian missionaries promising better grades and more happiness if they come to the Church. She remembers her friend, also Hindu, leaving class crying with her exam in hand after receiving a bad grade. The nearby nuns caught this, and coercively led her into the Church, promising her a better grade on the next exam if she prayed to Jesus.

Both my mom and her friend are still Hindu, as they were fortunate to grow up in middle class homes that did not need the basic life necessities that the Church can provide. But the same cannot be said for those living in poverty, who may abandon their religion if it means they receive the essentials. Missionaries capitalize on the vulnerabilities of people to bring them to their religion. This often includes the work of mission trips where incredible service work is done; people are told that this work is due to a God, drawing them to that religion. Upon closer analysis, it becomes evident that missionary work is not always

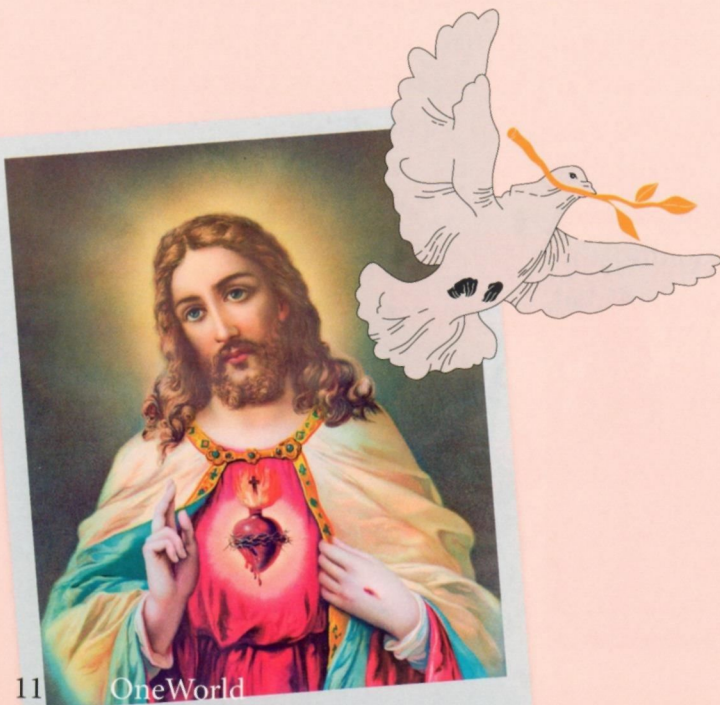
done out of pure intentions, but rather serves as a transactional exchange in the competition for gaining more followers to their religion. Receivers of the service will only get gifts if they come to church.

Reverend Walter Mwambazi—in his TED Talk entitled “Major Reasons Religion Is the No.1 Cause of Poverty in Africa”—argues that missionary work has close ties to colonialism and white supremacy, as missionaries blur the line between what they view as service for the disadvantaged and “civilizing” a group of people. The language used to describe the aims of both is disturbingly similar. Colonialism was the backend of Christianity. From Mwambazi, missionaries were sent with reminders of the three Cs: Civilize, Christianize, Commercialize. With them, missionaries brought the white image of Jesus, with blue eyes and blond hair. They told people of color (the ones who needed to be civilized) that their names were pagan, and thus demonic. So, they needed Christian names, which in reality, were mostly European names. To Reverend Mwambazi, “religion is the number one tool for mind control from the elite, for the ordinary.”

Mother Teresa is a notable example of a heavily-praised individual involved in missionary work. According to historian Vijay Prashad, Mother Teresa was dubbed “the quintessential image of the white woman in the colonies, working to save the dark bodies from their own temptations and failures.”

But no one speaks of the fact that her work did little good and a lot of damage. Former volunteer Hemley Gonzalez remembers that there was not a single doctor or medically trained nurse at Mother Teresa’s hospice and there were no hygienic practices in place: “It was a scene out of a World War II concentration camp.”

British author Christopher Hitchens described her as a “religious fundamentalist, a political operative, a primitive sermoniser, and an accomplice of worldly secular powers.” Hitchens also led a documentary called “Hell’s Angel” to investigate whether Mother Teresa deserves her saintly image, by probing her political agenda against contraception and abortion, and her ties to right-wing political leaders. Mother



Teresa had an ulterior motive to convert some of India's most vulnerable and sick to Christianity. Political activist Mohan Bhagwat found a number of accounts of Mother Teresa and her nuns forcibly converting Brown persons to Christianity, while they were at their weakest and dying.

Conversion to Christianity makes large promises to the poor, but it fails to follow through. From The Print's Dilip Mandal, most Christian converts in India are from lower social statuses, arguing that the poor are tactfully targeted through coercion and false promises of hope. However, "Dalit Christians, who form the overwhelming majority of Indian Christians, are still marginalized in the churches and its institutions." Christianity failed to transcend the barrier of former caste affiliations. Christianity in colonial India succeeded because it required potential converts to make a decision that was permanent and final. If they chose to join the Church, they had to abandon all previous religious commitments and associations.

This is not isolated in history, as mission trips are still doing similar work. At the surface level, these trips may seem to be spreading goodness to underdeveloped communities. But at the root of it, they are typically self-serving, racist, and directly harmful to the people being served, as this "grief tourism" exploits the struggles of people in developing nations in order to convert them into following a U.S.-centric, colorblind version of Christianity, found Connie Shen from Winthrop University. Youth attending these mission trips often have self-fulfilling interests of appearing as a savior. A mission trip attendee will post pictures of themselves in Guatemala or Uganda surrounded by locals who may never have consented to a posted picture. These locals serve as props for the missionary's self-promotional social media post of their charitability. Mission trips treat symptoms of poverty without targeting the cause.

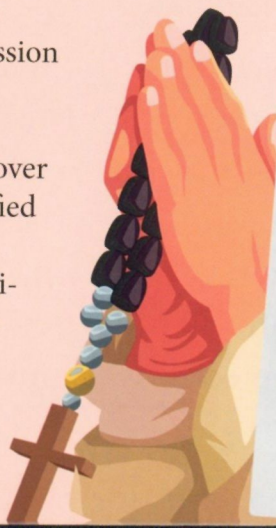
By luring people with donations from the West, missionaries also hurt local economies. Mission trips often don't promote self-sufficiency, which impoverished regions should strive for. Instead, mission work prioritizes Western entertainment over Black and Brown people's lives, allowing unqualified people access to "help" children.

Indian states have been implementing anti-forced conversion laws. The anti-conversion state laws vary in wording, but in summation define conversion to a religion as under force, coercion,

or fraudulent means. These laws forbid coercion, resulting in punishments ranging from a fine to jail time, depending on the conditions of the conversion. Anti-forced conversion laws have been facing a lot of backlash from Abrahamic communities in India. Why? Because missionaries are scared of losing their power to convert. This reveals that missionaries are aware of their ulterior motives to convert. They are afraid that their mobility to colonize Indigenous religions may be taken away if India puts their foot down against forced and coerced conversion. This law would not prohibit voluntary conversion to a religion.

This is not to say that religion is inherently evil. Individuals should be free to convert to a religion with which they identify, but this should be done freely and from personal choice, not through coercion and force for the purpose of colonization. We must free ourselves from the shackles of mind control in religion. People should have the opportunity to learn about the religion themselves and not through the biased mediators. The solution to empowering communities to practice their religion freely is education and an ethical allocation of resources that grant people autonomy and build self-sufficient communities.

Change at an institutional level includes protecting the vulnerable from being a victim to manipulation from those in power. Change at the individual level requires true reflection of the good and harm our actions are doing and a push to advocate for change when possible. Maybe this means including diverse voices in theology courses, or calling out organizations that capitalize on vulnerable Black and Brown bodies in the name of service. As students at an institution committed to community service, I encourage you to reflect on the intentionality of the work you are doing. Who are you truly helping?



Flaw in the New Voter Law

Riya Shah

she/her

Junior

Public Health and Health

Management

H.B. 1878 is not fully unfavorable.

It is the updated version of previously passed H.B. 2140. The Missouri Developmental Disabilities Council outlines the impact H.B. 1878 has on Missouri residents in an article titled "House Bill 1878 and What it Means for Missouri Voters." It does allow for "No Excuse Absentee Voting." This indicates that voters can cast their absentee ballot for any reason up to two weeks before an election. Previously, voters needed a reason to vote absentee. The bill, however, does restrict help for registering voters or completing absentee ballots. People cannot be paid in Missouri to register people to vote. And if someone does volunteer to register 10 or more individuals, they must register with the state. A provision does specify that organizations or people who helped with filling out absentee ballots or registering people may not do so.

One provision that only affects one county is removing all Direct Recording Electronic Devices by 2024. The other counties use Ballot Marking Devices and therefore will not be impacted. Missouri voters also must have a non-expired government-issued photo ID to vote. This differs from previous elections

where many forms of ID were accepted. Does your SLU ID count, then? Nope. Does your driver's license from a non-Missouri state count? Nope. Only forms of identification such as a Missouri driver's license or passport can be used to vote. Users without proper identification can cast a provisional ballot. The ballot can only count if the voter returns to the polling place with proper ID or if an election judge can match a voter's signature to one on file, if they have registered to vote.

What makes H.B. 1878 so controversial? There are a magnitude of reasons but quite simply, it makes it difficult for anyone to exercise their right to vote and is discriminatory against certain groups of people. The Center of Public Integrity, in an article titled "Missouri's new election law restricts registration drives, requires photo ID," explains the controversies with the new law. In the article, it states that the League of Women Voters and the Missouri Chapter of the NAACP filed a lawsuit over the bill's key provisions. The first challenged provision prohibits anyone from being paid to help register people to vote. The second bans individuals from any effort to "solicit a

voter” into requesting an absentee ballot. Also, the lawsuit includes objections over the new photo ID requirement. They argue that H.B. 1878 “chills, restricts, and hobbles Plaintiffs’ core political speech.” For example, the provision that prohibits organizers to request an absentee ballot is too vague. Criminal charges can be brought forth to the organizer for simply explaining voting options to those who won’t be present in their district on Election Day or can’t make it to the polls.

Furthermore, the photo ID requirement is too restrictive. The Center of Public Integrity also states that Missouri voters could use a voter ID card, student ID, or expired state ID or driver’s license previously. A research memo for Project Vote in 2015 stated that 5% of whites, 10% of Latinos, and 13% of Blacks did not have a government-issued photo ID. The executive director of ACLU of Missouri, Luz María Henríquez, contends that the “new law will disenfranchise Missourians, particularly people of color, people with limited income, rural Missourians, and voters with disabilities.”

The ACLU of Missouri and Missouri Voter Protection Coalition filed the second lawsuit. This lawsuit includes an objection to the process of the provisional ballot. There is no “ballot curing” or a process where voters have some time to fix technical errors on their ballot after Election Day. If the local official rejects a ballot because the

signature did not look the same or there were mistakes, then the voter cannot contest the official’s decision and his/her vote won’t count.

The new law has already been put into effect during the midterm elections, but this does not mean it cannot be overturned. The law appears to be aimed at increasing barriers to voting and not decreasing barriers. So what can we do? Well, we can all register to vote and vote during elections. And I don’t just mean during presidential elections but also local and state elections. Local and state elections truly matter as they allow your voice to be heard on issues that impact your daily life. Those who are elected will serve your community, and they may either help or hinder the progress of your community. Continue to make your voice heard by actively voting and speak with these officials in meetings or through a letter.

With others fighting for our right (and our neighbors’ right) to vote, we should step up and do the bare minimum: vote!



The Need for Uniqueness: Why Teacher Autonomy is Essential

Cate Simon

she/her

Senior

Neuroscience

What is the harm in allowing those without a background in education, and no legitimate qualifications, to teach students? Is it ethical to only allow those teaching in higher education to have more control over their class curriculum? What if freedom could start earlier? For the mere sake of reaching numbers—whether it be staffing requirements for schools or standardized test scores—we see implications of the lack of current teacher autonomy in a variety of areas. Teacher autonomy is needed both inside and outside the classroom.

Although talking about why teacher autonomy is important, it is helpful to recognize some of the confusion around what is and is not thought to be teacher autonomy. Jim Knight, a learning researcher in professional learning, effective teaching, and instruction coaching, expresses that teacher autonomy is not deciding to begin a class day at noon or changing the rules on professional conduct of a teacher towards students. These are aspects of a school day and rules for professional conduct where consistency is necessary and must be kept. Instead, teacher autonomy includes influence in higher-up decisions impacting a school's distribution of fundraising and resources, changes in curriculum, and other decisions impacting one's ability to teach.

Over the years the K-12 curriculum has changed; in 2010, the new wave of the Common Core was announced and implemented into public schools across the United States over the next handful of years. With each change in curriculum, the reliance on standardized test scores remained strong. The environment of the classroom relies on quantitative academic checkpoints. The Common Core is not a curriculum, but a set of standards, put in to improve academic achievement and student's preparedness for college.

The No Child Left Behind Act passed in 2001, which implemented standardized testing in grades K-12, can be viewed as a precursor

to the Common Core in place now. The National Public Radio's Education team follows the impact more in depth, explaining that under NCLB, states were allowed to choose which standardized tests to have students take. In cases where students could not perform well, states could lower the standards and difficulty of the tests to make sure certain numbers were met. The Common Core then helped to correct this by having explicitly-stated standards along with their guidelines in math and language arts. This aimed to unify the standards and have all students be compared at equal levels, based on new standardized tests.

Turning back to a teacher's role in this, the Common Core is not a curriculum. There is no same set of textbooks, workbooks, or lesson plans for every school to adopt, although NPRED expresses schools' inclination to adopt "core-aligned materials," which has greatly impacted the current education of K-12 students and their teacher's influence on education. With a greater focus on standardized tests, schools' curriculums will be centered around achieving better class averages and high test scores rather than on individual student learning. An article about differences in teacher autonomy in Finland vs. America from The Conversation (an independent nonprofit news organization) depicts the impact of teacher evaluations being dependent on test scores. It leaves them no choice but to push learning centered on the annual exams.

Robert Sternberg, an American psychologist and researcher, believes that "there is no recipe to be a great teacher, that's what is unique about them." This remark emphasizes that the autonomy to choose how to develop their students' learning should be greatly up to the teacher. The mindset of an authoritative figure such as a teacher is expected to translate onto the students in one way or another. So, if the teacher's focus falls on test scores and reaching a certain level without regard for a genuine desire



"The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires." - William Arthur Ward

"There is no recipe to be a great teacher, that's what is unique about them." - Robert Sternberg

"The best teachers are those who show you where to look but don't tell you what to see." - Alexandria K.

Thenfor

to learn or to have actual learning occurring, the students will expect the same.

With this responsibility comes autonomy, and with autonomy will come an increase in numbers in the profession. Amber Nunnery is an English teacher who expresses that teaching at its core is an art, and when given the right resources, one can improve student learning, which is the ultimate goal. Teachers do not need to be given the product of instruction and learning for students. There is a creativity to how one approaches the job and choice-making in curriculum, whether it is the books read, or coursework and activities. Each day must be a little bit of trial and error as academics change over time.

Dr. Joanne Orlando discerns that common knowledge per grade in K-12 can be seen as more advanced nowadays than it was roughly 30 years ago. This most likely correlates to less focus on memorization and more on problem solving and critical thinking. Over time, this improves student learning and involvement. Dr. Orlando believes that when teachers have greater respect for their own work, the quality of education improves. In turn, this creates greater potential for a system filled with more educators who have the ability to make more choices in their classroom.

No two students are the same, just as no two teachers are the same, and as teacher's must adapt to their students' learning abilities and styles, the curriculum and resources must be adaptive to the teachers' decisions in their work and preferences. Dr. Orlando emphasizes the importance of teacher autonomy in teacher sustainability. In the U.S., with teacher shortages occurring more often in the southern states and in marginalized communities, teacher sustainability must be made a priority, according to Dr. Orlando. This sustainability is influenced by several factors, including school funding, resources, salary, and autonomy in the classroom as well.

We focus too greatly on quantity rather than quality. For example, Florida has addressed the teacher shortage by allowing anyone with veteran status to receive temporary teaching certification to teach in their public schools. Ja'han Jones, a writer for MSNBC, explains the

requirements for a veteran to receive the certificate and to continue teaching after the five-year temporary certification expires. None of these requirements mentions elementary education training or experience. Several teachers in Florida are currently unhappy with the Governor's response to the need for more educators.

In this case, teacher autonomy could have great power and influence to assist in the hiring of new teachers, and their voices should be heard in how to respond to a teacher shortage. In the case of new hires with no educational experience, structured academic standards and curriculum are necessary to make sure no student is being negatively impacted by a large change in their learning. This works against any improvement in teacher freedom and autonomy by prioritizing quantity over quality. By no means is a lack of educators a good or even a better option, but pushing for current educators to hold influence in the hiring process of new teachers would better benefit the system as a whole.

There has always been a push for student autonomy—to be able to problem solve and create new problems with solutions. However, this push is not always equated to the educators. Research suggests autonomy has decreased over the years due to a variety of problems. This overtly and negatively correlates to the evidence-based practices we see that teachers need in their environment to foster their own self-determination and therefore, their students.

We must provide an environment supporting the growth and development of both teachers and their students. This environment must allow teachers to make independent decisions regarding their own form of teaching without a strictly guided curriculum dictating every move. Unified goals to guide teachers towards certain academic levels can be created to help promote autonomy and independence. However, the goals must be malleable to be tailored by teachers for students. Each student, each teacher, and each classroom is unique—something to be encouraged rather than diminished.



A Guide to Your Autonomous Mental Health Journey



Grace Vavrik

she/her

Senior

Investigative and Medical
Sciences

As we move past the outdated mindset that mental health disorders are taboo and shameful, we are given the safe space to begin our healing process. This is no small feat, however, as the road ahead is not free of obstacles. The beginning of one's mental health journey starts where they themselves begin seeking healing treatment. Whether that's seeing a therapist, initiating self-care practices, participating in the various forms of "unconventional" therapy (i.e. art therapy, meditation, music therapy, etc.), or some combination of those, their journey to healing their mind has begun. Here I present a guide to making autonomous decisions for your mental health journey.

Unfortunately, actively seeking mental health care can pose a few difficulties. The biggest limitation present is the lack of education surrounding mental health care. This is partially due to the stigma surrounding mental health disorders, and also a failure of the education system in educating children at a young age about the importance of caring for your mental health. It is imperative that people are educated on types of therapy, should they or a loved one need therapy in the future.

Medication education is also very important. Not every person experiencing anxiety, depression, OCD, etc. needs medication to keep control of their mental health. Some cases need talk therapy, while others need journaling therapy or meditative practices. Sometimes, a combination of medicine and therapeutic practices does the trick. Point

being, each person's journey with their mental health is vastly different from the next person. So educating everyone on the possible routes available, should they need them currently or in the future, gives them more autonomy in their mental health journey.

Another main limitation for receiving mental health care is the issue of insurance,

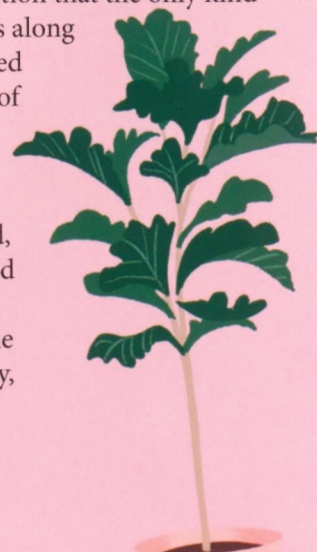
as explained by Guin Becker Bogusz from the National Alliance on Mental Illness. Bogusz points out that "many mental health and substance use providers do not accept insurance because they do not get paid enough by insurance companies for their services." Many mental health care efforts are thwarted by the limited allocated funds granted by insurance companies. Meanwhile, some people may not have insurance at all. Insufficient preventative care only adds to the mountainous mental health crisis our country is facing.

Rural areas can see a severe lack of proper mental health care, as access to resources is extremely limited. Additionally, parents can be rather ignorant to their children's mental health issues. Lack of consent for treatment for underage patients experiencing a mental health disorder/crisis is common, as generations past have seen that as a reflection of poor parenting or a weakness. This stigma/ignorance is detrimental to the mental health of the youth of today.

A less common yet equally dangerous limitation has been in the spotlight recently due to Britney Spears's experience in a conservatorship. Intended to be a way to assist those with serious mental or physical limitations, typically of the elderly or disabled community, conservatorships allow an appointed guardian to manage the financial affairs and/or livelihood decisions of the impaired individual. Essentially, those that cannot make educated decisions for themselves will have a guardian to assist them in those situations. However, conservatorships can very easily be abused, negatively affecting the conservatee. Particularly in Spears's case, she was trapped in a conservatorship where her father was in full control of her financial decisions and decisions regarding her person, according to BBC News. Conservatorships should be monitored and regulated adequately to ensure the safety of the conservatee.

It is a common misconception that the only kind of therapy is talk therapy. This goes along with the limited education discussed earlier. This is simply an overview of a few types of therapy that exist, as there are so many more out there. I encourage you to pursue a deeper understanding of each kind, as each one has its own benefits and drawbacks per individual.

Creative therapies available include art therapy, writing therapy, music/gong therapy, and dance/movement therapy. As explained in the article "50 Alternatives to



Traditional Talk Therapy: The Ultimate List” on Hopeful Panda, art therapy allows for improvement in self-awareness, expression of emotions, social skills, and raising self-esteem. Practices like doodling, painting, sculpting, drawing, and creating collages can help with depression, anxiety, stress, PTSD, ADHD, and many other mental health disorders.

Writing therapy is a form of creative, expressive therapy where one can journal, write poetry, letters, or simply jot down descriptive words pertaining to how they’re feeling. This form of therapy is particularly helpful with emotional trauma from deaths of a loved one, desertion, isolation, and abuse.

Music and gong therapy have shown to assist with anxiety, depression, and stress. The vibrations from the music occupy the mind to relieve present symptoms of anxious and stressful thoughts, and lower blood pressure, as explained in the Hopeful Panda article.

Another alternative therapy is dance/movement therapy. The basis of this type of therapy focuses on psychotherapeutic movement as a holistic approach on mental health. Connecting the body with the mind, DMT promotes emotional, social, and cognitive stimulation while also producing endorphins to elevate one’s mood. Yoga, dance, exercise, and walking all aid in supporting mental health and stability.

Meditation and self-help workbooks are alternatives to talk therapy as well. These are more independently-run alternatives and function well for when a person is in the midst of a mental health crisis and needs something to stabilize themselves and return to a calmer state.

As explained above, there are many alternatives to traditional talk therapy; however, talk therapy is very successful for some people. It is usually the first therapy tried when seeking medical assistance, and sometimes it is exactly what a patient needs. There are many subtypes of talk therapy, as each one targets different components of mental health disorders.

The most common talk therapy is cognitive behavioral therapy. According to the NHS’s article “Types of Talking Therapy,” CBT aims to adjust the way the patient thinks about their life by setting goals and tasks to create and enforce healthy behavioral patterns. CBT can be beneficial for those suffering from anxiety, depression, panic disorder, OCD, PTSD and eating disorders.

Eye movement desensitization and reprocessing is geared towards those who experience PTSD, particularly for their nightmares, flashbacks, and intrusive thoughts. By activating all five of the senses, the patient is able to alter the way their brain processes and stores traumatic memories so as to lessen the severity of their symptoms. This type of therapy can be quite upsetting to the patient, as they must put themselves back into the traumatic scenario causing their PTSD symptoms. Thus, it is important to thoroughly research this type of therapy to ensure it is a suitable approach.

Behavioral activation is similar to CBT in that it focuses on taking action little by little to improve one’s quality

of life. Normally implemented for patients with depression, this type of talk therapy helps with problem-solving skills and making small, positive changes in the patient’s life.

Interpersonal therapy focuses on the relationships in the patient’s life. Depression and other mental health disorders can affect relationships with friends, partners, and family, resulting in isolation that only amplifies the depression. This therapy discusses the relationships in the patient’s life and aims to address any problems in those relationships as well as self-sabotage behavior relative to relationships.

Psychodynamic psychotherapy approaches childhood events and memories that may be subconsciously influencing the patient’s current mental health status. This helps to assess a patient’s thoughts, relationships, feelings, and behaviors.

Hypotherapy, or hypnosis, puts the patient in a suggestive state by creating a state of hyperfocus. When the patient reaches this state, the therapist guides them through painful thoughts and helps them to visualize strategies for positive change. This is another therapy that can be very distressing, so it is important to ensure this is an appropriate treatment.

There is an extensive amount of therapy options to choose from, which makes individual treatment plans very accessible when they’re presented as options. Patient education regarding the options available to them in their mental health recovery is pertinent to successful treatment. According to the American Psychiatric Association, about 75% of patients who receive psychotherapy benefit from it. Therapy works, and it works even better when patients have the education to make autonomous decisions in their mental health journey.

The Saint Louis University Counseling Center has many professionals available to help members of the SLU community begin or continue their mental health journey. There are options for group support/therapy and individualized therapy, detailed more on their website. If you or someone you know is ever in a mental health crisis, dial 988. This will connect you to a trained mental health professional through the Suicide and Crisis Hotline. You need not face your battles alone.



2.

The Scission in Autonomy of the Middle Eastern and North African (MENA) Population

Asra Albaaj

she/her

Junior

Medical Science

Like the dandelion's ever changing appearance, human beings are complex in nature. As knowledge about the human body has advanced, the inclination to preserve a person's bodily autonomy has been elevated significantly regarding healthcare decisions. This right to self determination (or the right to self-govern) is challenging to pursue within the Middle Eastern and North African population. The MENA population, consisting of 22 countries, is a historically understudied minority group due to its absence on racial-ethnic surveys, particularly on the United States Census. As a consequence, their health needs are not met due to health data scarcity, thus leading to a scission in autonomy and quality of care within a rapidly advancing system.

The Census is important because it defines the makeup of the population in the United States. According to the Bureau of the Census, it is the foundation of participatory democracy, and it is utilized to distribute funds. Its accuracy is vital for equitable distribution and essential for development including the advancement of health and social programs. The MENA population is omitted from this Census classification, which means they are not accounted for as part of the population. Instead, this heterogeneous population is categorized as white. According to the 2019 Census, there were an estimated 2.1 million people of Arabian ancestry living in the U.S. However, the Arab American Institute estimates that the total number is closer to 3.6 million due to historic undercounting, with most of the population settling in New York, New Jersey, Michigan, California and Illinois. The 2010 Census found that 1 million MENA individuals chose the "some other race" classification. Therefore, any potential disparities faced by MENA Americans remain latent from the public gaze.

The historical precedence that set the norm for MENA Americans being categorized as white was first evident in the restrictive Naturalization Era. The eligibility criteria for citizenship by naturalization was first established by Congress in the Nationality Act of 1790. This law limited the right to naturalization to "free white persons." The first wave of migration from the MENA regions is dated around the late 1800s, when Arab Christians fled the Ottoman Empire to escape political unrest

and economic insecurity. Many identified as "white" to access citizenship. In 1915, in a case by the Fourth Circuit Court of Appeals, *Dow v. United States*, a Syrian immigrant, George Dow, appealed two lower court decisions and was granted naturalization rights. This case led to the 1977 Directive 15 by the Office of Management and Budget to formalize the classification of white to those that descend from Europe, Middle East, and North Africa.

Following this official classification, the 1965 Immigration and Nationality Act was enacted. This is a law that abolished an earlier national-origins quota system to prioritize Western European immigrants. According to the Migration Policy Institute, this led to a third wave of migration of MENA immigrants that was increasingly Muslim, and from 2000 to 2019, the MENA population has doubled. The reasons for MENA migration were diverse, including economic, educational opportunities and humanitarian protection from political conflict including wars such as the Iraq War. While the white classification may have been viewed as a victory during the early waves of MENA migration, it now does not embody the average lived experiences of MENA individuals, particularly their experience with hate crimes and discrimination post 9/11.

The heterogeneity of MENA Americans and their varied lived experiences can lead to challenges in understanding their social determinants of health. For example, there is a diversity of ethnicities within regions of MENA countries, and the difference in health outcomes is variable to the specific region. Thus, social determinants in MENA regions can notably vary from countries that are more affluent to countries facing instability and high poverty. Immigrant nativity in the United States is also impactful on identity as families grow from first generation to third or greater generation of MENA immigrants. A longer tenure in the United States can result in assimilation and greater economic opportunities, which can influence one's experiences and identity.

Another challenge for the veiled MENA population is receiving adequate healthcare. One notable barrier that impacts access to health care is language, particularly for first generation immigrants. The major languages in MENA include Arabic, Persian, Kurdish, Turkish, and Hebrew. One study by the *Journal of Pharmacy Practice* found that the self-rated health of Arabic-Speaking immigrants was lower compared to U.S.-born Arab Americans and English-speaking Arab immigrants. This contributes to health literacy because a language barrier can influence the frequency of visits, knowledge about available medical services, quality of care, and overall health decisions. It is evident that MENA is an umbrella for a wide range of variables that can only further be explored with extensive scientific research beyond its current label as monolithic.

The omission of MENA from racial surveys in the United States has led to health data scarcity from an undermining of health disparities in the population. Recognizing the distinction



of MENA from the white category means engaging in amplified research that finds MENA Americans to have different health and social issues. MENA Americans are more likely to live below the poverty line and be uninsured, making it difficult to access resources.

An article published by Front Public Health, finds increased prevalence of metabolic disorders (e.g. diabetes) and cardiovascular disease in the MENA population. Other growing bodies of research find that MENA Americans are more likely to report poor health outcomes, including a higher age-adjusted mortality risk and lower birth weights. A study published by the Jacobs Institute of Women's Health found barriers to cancer screening and vaccinations in women identifying as Arab American compared to U.S. born white women. This includes not receiving recommended vaccinations such as the flu vaccine as well as clinical breast examinations. There are many additional areas of MENAs health that remain understudied, affecting both the quality of healthcare and autonomy of MENA patients.

Along with differences in physical health, the MENA population also faces challenges in mental well-being. The New York Times states that MENA Americans have higher reported rates of discrimination, with a large increase in hate crimes post-9/11. This has influenced high levels of depression, psychological stress, and racial-ethnic trauma within the population. The Mental Health Coalition notes that the concept of self-care may be foreign to some MENA communities who often have a culture and lifestyle of that of a collectivist community that values familial self-sacrifice. Ultimately, the differences in mental and physical health outcomes depict a need for a new category on the Census to improve health equity and provide accessible care.

The demand for a new category is not a contemporary idea, but rather something voiced by many advocates. For example, in 2010, a campaign called "Check it right; you ain't White!" was launched by the Arab American community to seek changes in their Census classification. The Arab American Institute established a group that wrote a letter to the Census Bureau petitioning for a MENA category in the Census application. The response of the Census Bureau was to publish a notice in the Federal Register, and, in 2014, the Bureau announced its plan to test the formation of a MENA box in the 2020 Census. This plan could have led to increasing much-needed data on the MENA community, but the OMB prevented this effort from moving forward, citing a need for more research. Advocates continued pushing for reclassification even after repeated deterrence to ensure that the MENA lived experience is recognized and not erased.

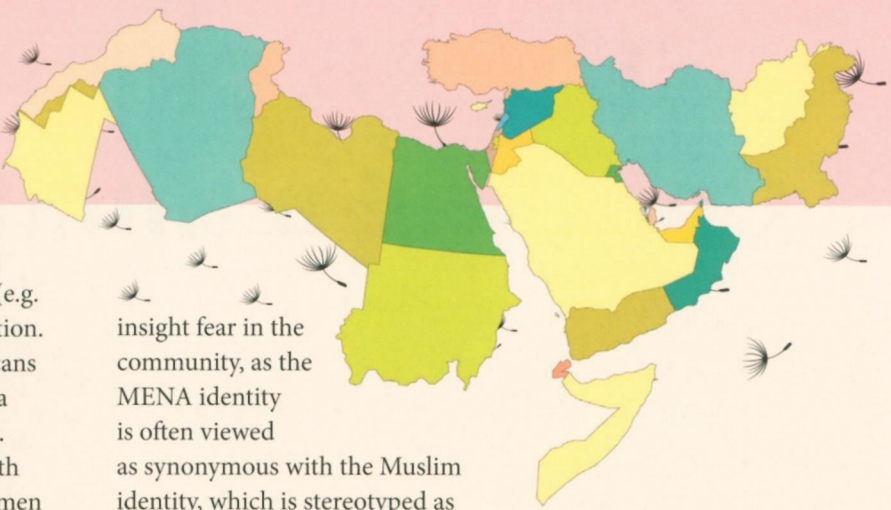
While forming a MENA category on the Census can be crucial for better representation, it is important to identify how reclassification can intersect with governmental surveillance and policing. The MENA community finds itself entrapped by a paradox: while the population is invisible with regards to racial-ethnic surveys, they are visible as a targeted group that often face negative profiling in the media. Creating a MENA box can

insight fear in the community, as the MENA identity is often viewed as synonymous with the Muslim identity, which is stereotyped as involving radicalism and terrorism. In the United States, many counterterrorism efforts post 9/11 often viewed US Muslims as a domestic threat that should be addressed.

An Associated Press investigation in 2011 revealed that the NYPD's Intelligence Division's "Demographics Unit" mapped, photographed, or infiltrated around 250 mosques and 31 Muslim student organizations in New York. The Chief of the NYPD Intelligence Division, Lt. Paul Galati, testified in 2012 that in his six years of tenure, the unit assigned with surveilling American Muslim life had not produced a single criminal lead. This demonstrates a potential problem associated with adding a MENA box that could prevent the MENA population from checking it with reasonable fear.

While the profiling dilemma is important to consider, many MENA Americans still self-identify themselves to be separate from white. A study was performed by a peer reviewed journal, Proceedings of the National Academy of Sciences of the United States of America, to assess how MENA people self-identify and found that when MENA is offered a category, only 10% continue to exclusively choose white. Based on the presented evidence, maintaining the status quo with a minority population in the white category masks disparities between whites and other ethnic minority groups. The Biden Administration has proposed changes to the 2030 Census to include a MENA box, as well as the End Racial and Religious Profiling Act of 2021 to eliminate racial, religious, and other discriminatory profiling by law enforcement. While these are still in their preliminary stage, one may wonder if such changes will end the historical discriminatory practices that are ingrained in the infrastructure of society and help the MENA population regain their autonomy.

In a book written by John Tehranian, *Whitewashed: America's Invisible Middle Eastern Minority*, it is stated that "the development of the category for Middle Eastern racial status will limit the pernicious process of selective racialization and will enable Middle Eastern Americans to take control of a category already being imposed on them from without." An imposed identity removes dignity and expunges personal narratives and history. It has caused a scission on the autonomy of the MENA population who are being left behind as the world moves forward.



The Six-Step Guide to Creating a Small Business

Aman Bassi

he/him

Senior

Public Health

Although opening a business can be rewarding, it is important to note that it is a venture riddled with many difficult obstacles. This is because there are many variables that can hinder growth and result in crippling debt. The barriers to entry became further exacerbated by the COVID-19 pandemic, characterized by a movement to online shopping and social isolation. In fact, Vice President Kamala Harris revealed that as many as a third of small businesses shut down over the course of the pandemic. It is thus essential to understand these six steps to open a flourishing small business.

1. The first step in the process is deciding on the type of establishment. There are many potential options, ranging from opening a restaurant to creating an online store. Within this step, it is important to consider the demand for the services and products you aim to provide, as well as how you will distinguish your business from others. This is especially important in the United States, which embraces a free-market economy, allowing manufacturers to compete with one another with limited government intervention.
2. The subsequent step is to understand and understand company logistics. Specifically, one must establish the company's goal, market strategies, economic viability, and subsequently develop a plan of action (market research). These steps are necessary to determine the core values of the company and decide how the company's goals will be realized.
3. After the planning stage, it is time to find the financial means to support the small business in question. Although personal accumulated savings may be utilized, there are other more feasible and preferable means to subsidize a business. For example, one can acquire a loan from a bank, find investors, or seek assistance from venture capitalists. However, these latter options may result in a loss of equity in the business or growing debt over time due to interest. Essentially, in exchange for financial support, businesses may have to share their ownership of the business with their investors or pay interest on the loan they acquired.
4. Once the financial side is determined, it is important to decide whether the business will be mobile, stationary,

or online. Each option requires a separate infrastructure and set of tools. A mobile business necessitates a reliable means of transport, while a stationery business requires an accessible physical location. On the other hand, online businesses need a website to sell their products or services and to communicate with prospective customers.

5. It is equally as important to determine a legal structure that suits the business being created. Some legal structures may be more appealing to entrepreneurs than others due to their unique sets of pros and cons. According to the U.S. Small Business Administration, options include Sole Proprietorship, Partnership, B Corp, C Corp, S Corp, Close Corporation, Nonprofit Corporation, Limited Liability Company, and Nonprofit Corporation. These structures differ in three ways: ownership, liability and taxation. The SBA website delves more into these differences: www.sba.gov.

6. Finally, a business must find people to help potential customers (such as employees), hire managers to overlook business logistics, and seek the help of marketers to acquire customers. It is important that employers and employees have shared values and work ethics to ensure the customer is satisfied with the products and services they are receiving.

In the age of increased consumerism, it may seem daunting to enter the business sector. However, it is important to recognize that everyone has something unique to offer the world. These ideas must be nurtured to ensure progression. As a result, it is vital to provide these aspiring entrepreneurs with the tools, resources, and guidance they need, helping their dream of opening a small business become a reality.



America: One of the Wealthiest, Yet Unhealthiest Nations

Tara Burke

she/her

Senior

Public Health and Social

Justice

I was scrolling on TikTok one day, when I came across a video of a girl describing how a trip to Europe cleared her skin, decreased her health problems, reduced her bloating, and boosted her energy. When she returned to the United States, the health problems she'd had before resurfaced. I saw many more videos of people describing a similar experience, and it made me question why the food in the U.S. makes people feel sick and less healthy. I wondered what it was about European food that produced different effects. A statistic from CBS News shows that on average 15 percent of adults in Europe are obese, compared to 36 percent of adult Americans. According to the Center for Disease Control and Prevention, that number is even higher, with 42% of adults in the US being obese. The CDC defines adult obesity/being overweight as weight that is higher than what is considered healthy for a given height. The CDC also claims that America has a large portion of the population that does not consume

a healthy diet. The conditions in the U.S. for healthy eating are hindered by the ingredients, cost, and access to healthy foods for many citizens.

According to the Dietary Guidelines for Americans, the average American diet consists of excess salt, saturated fats, and added sugars. Ultra-processed foods, like packaged foods, tend to have higher amounts of salt, sugar, and unhealthy oils. The CDC claims that high blood pressure, caused by consuming too much salt, is the leading cause of heart disease. More than 70% of the salt Americans consume comes from packaged, processed, and store-bought foods. Most food today also lacks nutrients. Modern agricultural methods have stripped nutrients from the soil. According to Psychology Today, farmers today can grow up to three times as much grains, fruits, and vegetables as they could 50 years ago, but that food contains 10 to 25 percent less iron, zinc, vitamin C, and other nutrients. This lack of nutrients leaves people unsatisfied and unsatiated, leaving them hungry and malnourished. This hunger causes people to fill their appetites with something sugary and fatty, damaging the body in the long run.

Further, Psychology Today discusses how the U.S. food supply contains more chemicals and are more genetically modified compared to other countries. The crops that contain genetically modified seeds also contain less nutrients compared to crops with no genetic modification. This provides a reason for why European



countries have healthier food than the U.S., as theirs is less modified.

The conditions in the U.S. for healthy eating are hindered by the cost of food for many citizens. In order to save money, people may choose less nutritious foods when shopping, which results in less healthy meals. Utah State University states that more expensive diets, which include fruits, vegetables, and healthy fats, reduce the risk of chronic diseases. This is one cost of not incorporating nutritious foods into meals regularly: The higher the number of chronic diseases an individual has, the higher their annual health care expenses will be. For instance, according to an article from Utah State University, a person with three chronic diseases annually will spend \$25,000 on healthcare expenses, while an individual with no chronic diseases spends only \$6,000 annually. This shows how much an unhealthy diet can impact a person in the long-run, financially.

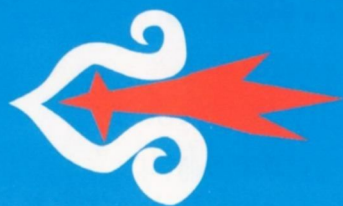
It is difficult for some citizens to afford healthy food in the first place. People in low-income communities often lack access to convenient places that offer healthier foods. Grocery stores have aisles of food with sugar, salt, and unhealthy fats. Only a small percentage of store space is devoted to healthy fruits and vegetables. The CDC says more access to healthy foods is needed in low-income communities. This lack of access to healthy foods is also called a food desert. They are typically found in historically marginalized areas. Food deserts lead to health disparities, like diabetes and heart disease.

Contributing factors to food deserts are social determinants of health,

racial segregation and poor access to transportation among low income populations. At the community level, food distribution and locally-run markets help communities increase food security. Policy changes are also necessary for people to achieve this access. An example of this is incentivising grocery stores to be built in food-insecure areas. This could be done through government legislation or incentive programs.

Overall, while the issue of unhealthy food in America is complex and multifaceted, there are ways to help solve it. Whether it be through policy, government, or community work, everyone has a chance to make the U.S. a healthier country to live in. A way that SLU students can help with this issue is by visiting Billiken Bounty. The mission of Billiken Bounty is to provide on-campus resources to help alleviate food insecurity among Saint Louis University students. This is a safe place for students to receive groceries and to choose from a variety of foods to attain food security. Organizations like Billiken Bounty show an excellent resource to combating food injustice in the U.S., and a way for community members to help each other.





Preserving Ainu Heritage:

The Value of Sitting, Talking, and Eating

Birch Fabregas

she/her

Sophomore

Biology

Teruyo Usa runs the only Ainu restaurant out of 15,000 other eateries in Tokyo, Japan. She cooks dishes that showcase her heritage—dishes from her childhood that had always held Ainu traditional flavors, but none of their names, due to stigma. Now, they proudly grace the menu of one of Japan's most unique restaurants. Through cooking and sharing these meals, Chef Usa stands in the face of long-standing efforts to silence Ainu culture for good.

The Ainu are a people indigenous to Japan's northern islands. Although they once had a reach across many islands, they are currently located in Hokkaido—the result of forced relocation for much of the population. Within Japan, and internationally, most people are unaware Japan has Indigenous peoples. This is not by chance; this marginalization results from a history that is upsetting as it is hidden.

According to Travel magazine, the colonization of the Ainu and their lands began when Japanese people began to emigrate to Hokkaido, around 150 years ago. The Japanese government's interest was in farmland. In order to make use of the land, Ainu were displaced from their ancestral territory. This happened through relocation for many Ainu, and by incentivizing Japanese farmers to settle the land, further diluting Ainu control. Displacement from their lands was a form of cultural erasure, too. They were forced to assimilate into Japanese culture by taking Japanese names. Speaking Ainu was forbidden. Since then, the Ainu have faced other hardships: social discrimination, violence, and the digging up of ancestral graves. Despite some advances, all hard-won, discrimination and denial of existence are still

a part of the Ainu experience today.

The result of these hardships are generations of Ainu experiencing cultural disconnect. This disconnect is particularly upsetting when it comes to food, which is inextricably connected to the Ainu's ancestral lands. According to BBC, displacing the Ainu also included forcing them to adopt foreign farming practices and crops. These farming practices replaced traditional food systems like hunting and gathering. And this is why Chef Usa's restaurant is at odds with her upbringing—though she serves dishes such as ohaw (a soup of wild vegetables and salmon) to represent her heritage, she was unaware that this dish was Ainu when she had it growing up.

"Up to the age of 10... I didn't know anything about Ainu culture and had to conceal my identity because of the stigma," Chef Usa recounts in an interview with BBC. Today, she showcases a menu with foods such as rataskep, sito, and kamuy. All these dishes use Ainu ingredients. These include an array of wild vegetables such as wild lily, meats such as deer and fish, and pickled herbs. Ainu culture is full of beautiful, seasonal dishes that showcase these ingredients, flavored with kombu, fat, and salt, and Chef Usa brings them all to life in Tokyo.

Recently, there have been other Ainu-led movements to preserve Ainu culture and spread awareness both within and outside of Japan. Ryoko Tahara, an Ainu activist and president of the Ainu Women's Association leads one such movement.

"I want to tell the world that Japan has indigenous people," Tahara said in an interview with Travel magazine. She hopes to connect people to the Ainu's struggles through sharing culture; oftentimes, many are uninterested in Ainu rights in an unfiltered context. In addition to spreading awareness, Tahara has another goal: "I would like our ancestors' bones returned. Bring them back to the graves they were taken from."

These goals may seem out of proportion

with one another, and indeed, recognition is not enough. The Ainu were only recognized as an indigenous group in 2019, according to Travel magazine. There is a lot of work to do. But this makes the act of opening an Ainu restaurant, and sharing Ainu culture, revolutionary. It stands against an institution that has stolen Ainu names, land, cuisine, heritage, and ancestral remains. This institution still exists and still does harm. Public denials of Ainu existence are still around today, and discrimination occurs. Families still hide their heritage.

But Chef Usa is working to change this, one dish at a time. Though her restaurant is sequestered away in Korea Town, and has only five tables, it exists. It is public. It is, like Chef Usa, her family, and her people, still here.

“The exchange that takes place at the table is vital to preserve and promote our culture,” Chef Usa explains. “Instead of going to a museum, if you want to learn about the Ainu, the best thing to do is sit around a table and talk.”

This article can’t hope to cover all the intricacies of Ainu in Japan. It can only give you a glimpse into one fight for recognition, sovereignty, and cultural preservation, and hopefully let you

know that these same fights are occurring where you stand now.

As I talked about in my previous article, “Manufactured Hunger: How the US Government Destroyed Native Food Autonomy,” Land Back is a movement in North America that aims to restore Indigenous sovereignty. This looks like land reparations, cultural preservation, hunting and gathering rights, and more. Land Back is a movement with many pillars. If you want to get involved, there are a variety of ways to do so: mutual aid, educating yourself, and refusing to leave out Indigenous perspectives in environmental spaces. If you’re curious to learn more about what Land Back is currently doing, visit landback.org.

The impetus, though, must come from yourself, and a desire for justice and to see this land properly cared for. Perhaps you already valued these things before reading this article. If so, you’re already on your way. And, if you ever get the chance to travel to Japan, visit that one in 15,000 restaurants in Tokyo. It’s called Harukor. I’m sure it will be there, waiting, just like Japan’s Ainu.

Sitting, talking, and yes, eating, is indeed something that can be revolutionary.



Expenses versus Ethics:

The Choice We Shouldn't Have to Make

Swathy Karthikeyan

she/her

Senior

Neuroscience

It's the age old story: a group of girls walk through a store pausing every few minutes. "Oh, that's kinda cute. How much is it?" As the price tag is slowly revealed, the group pushes the item of clothing away and says: "I'll just find something similar online—it's cheaper."

Oftentimes, what people fail to realize is that the many online stores are often cheaper at the expense of exploitation. One of the most famous fast fashion companies, Shein, is known for having trendy, fashionable clothes at extremely low prices. Unfortunately, the trendy clothing overshadows the dark means by which they are produced. Astha Rajvanshi in TIME Magazine writes, "Shein's \$11 bikinis and \$7 crop tops were being made by people working in unsafe workshops, lacking safety protocols like windows and emergency exits." Shein is notorious for exploiting their workers in order to bring about fashionable clothing at cheap prices loved by millions of people.

Despite there being clear violations of ethical production, Shein remains a highly profitable company with millions of purchases. This brings up the question: What is an ethical company? Is there even a company that fully qualifies as ethical? In

today's world, with loopholes and misinformation, it has become extremely difficult for the consumer to decipher whether they are making an ethical purchase or not. When faced with this burden, consumers typically choose to make the decision that involves convenience and low cost. There needs to be a more feasible way to buy ethically that does not fall on having the consumer to navigate the complexities of moral production.

Though it seems like it should be relatively straightforward, there is no clear way to identify what an ethical company is. There appears to be no definitive criteria that classifies a company as ethical; however, The Guardian comments that "a truly ethical company will be one that is not causing damage to the environment, exploiting its workforce by paying low wages, using child labour, or producing products which are harmful or dangerous." It is for this reason that buying ethically is important to make sure that the products we choose to use are not a product of mistreatment of others.

When looking at the broad criteria for establishing an ethical company, there seems to be few companies that accomplish the feat. Nikolas Greme, writer for Green Citizen (an environmental magazine) honors 44 companies that he feels qualify as ethical. These companies range from Kellogg's, a popular food brand, to Aflac, an insurance company. The wide spectrum of types of companies amongst these 44 demonstrate that nearly any industry can produce ethically. However, it seems as if the most popular, well-known companies tend to be the ones with the worst ethics grade.

A prime example of this is Amazon, an ecommerce company used by millions daily to buy anything ranging from technology, food, clothing and more. Unfortunately, despite its widespread use, Amazon is notorious for being unethical in its treatment of workers. The allure of fast delivery takes a toll on the workers who must work non stop to make this lofty promise true. Luke Winkie, a writer for The Guardian, tells the story of Jacob: an Amazon worker who "is frequently saddled with shifts that force him to deliver to '70 separate three-story buildings' with



more than 350 packages.” Jacob states that he “was logging over 120 flights of stairs on my Fitbit” due to the demands of the job. He also claims the intense pressure placed by Amazon on the workers are constant reminders that “[Amazon] puts profits over their workers.” With this type of mistreatment, why do consumers continue to purchase goods from these companies? The answer is: cost and convenience.

According to Neeru Paharia from the American Association of Marketing, “from the consumers’ perspective, product attributes such as price and quality tend to be the most salient and affect their utility for using a product. Process attributes (e.g., how a product is made) tend to be less observable to consumers and, in most cases, do not affect their use of a product directly.”

Unfortunately, price often tends to be the dominating factor when it comes to purchasing one product over another. Many unethical companies come off appealing with unbelievably low prices, but that comes at the sacrifice of livable wages and proper working conditions. Hasina Khatib, writer for Vogue India, explains that “the price reflects the exploitation. Fast fashion’s rock-bottom prices have kept a generation of young women, mostly based in South Asia, trapped in a cycle of poverty.” Workers are mistreated for the sake of keeping prices low which then leads to consumers continuously buying from these companies and perpetuating the unethical practices that keep the industry afloat.

We have the capacity to improve and do better if we demonstrate a demand for more ethically sourced products. Steve Banker, a writer for Forbes, discusses how research finds that, “when asked if they would be willing to pay more for a product they could be sure was ethically sourced, more than 83 percent of respondents said yes. More than 17 percent indicated they would be willing to pay 50 percent more, and on average, consumers said they would be willing to spend about 17.5 percent more on ethically sourced products.”

Though raising prices seems counterintuitive, it shows that the public is willing to pay more if they know with confidence that these products were ethically sourced. As Paharia explains, the most observable components of a product have the greatest impact as to whether they are bought. Thus, making products more clearly marked as ethical will create the largest change as to whether or not they are purchased.

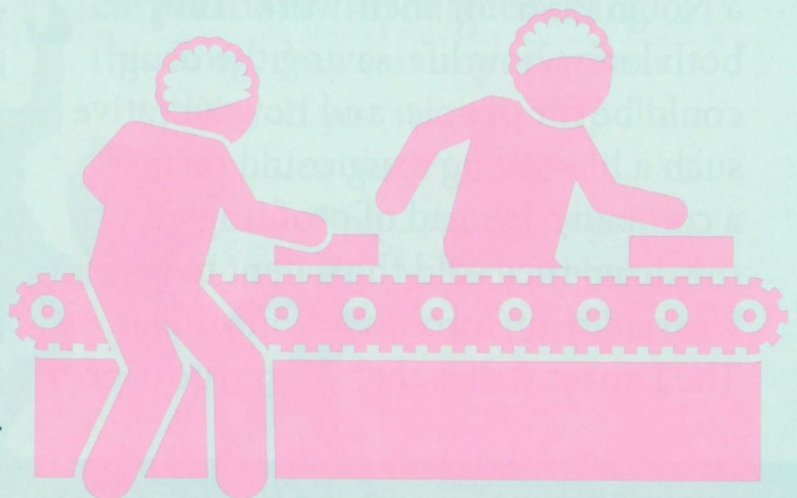
As a society, we need to begin to place

accountability on the industry to do better for their workers. That begins with paying livable wages, making conditions bearable, and providing workers with a manageable load. Prioritizing these demands needs to be at the forefront of protests and politics. With this mindset, being an ethical consumer may be achievable. Though as an individual our choices may seem small, collectively we have the potential to make a large and positive impact on the world.

Marsha Rakestraw from the Institute for Humane Education gives some tips on how to make ethical choices: “more companies and organizations are creating online tools that offer information about companies—and their products—to help us make decisions that better reflect our care and concern for a just, compassionate world.”

She mentions several options such as Good Guide, which offers “the world’s largest and most reliable source of information on the health, environmental, and social impacts of the products in your home.” She also suggests the Boycott App, which is “designed to help citizens avoid buying products from companies with practices that don’t reflect their values, and to support campaigns and companies that do.”

As Rakestraw illustrates, there are a multitude of ways one can open their eyes to the nature of their daily consumption. Whether it be limiting purchases from places like Shein or pausing to research the ethical practices of the food you buy, every little action counts. There is strength in numbers, and if each of us takes it upon ourselves to shop a little more ethically each day, then soon enough we may be standing in an entirely transformed world.



The Insulin Market:

A David and Goliath Story

Alex Korfiatis

he/him

Sophomore

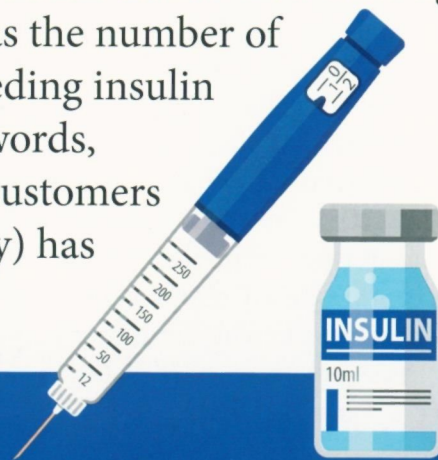
Medical Science

A Twitter account that abused Twitter's new buy-in verification to impersonate Eli Lilly (a company worth, at the time of writing, almost \$300 billion) posted a tweet stating that all insulin will "be free now." Eli Lilly promptly lost \$15 billion in stock value, which indicates how important insulin is to the massive company. For instance, from its financial filings, Eli Lilly's main insulin drug, Trulicity, accounted for approximately \$6.5 billion of the company's profit in 2021.

Insulin for profit was not always meant to be this way. Insulin was first purified and synthesized by John Macleod and Frederick Banting at the University of Toronto. They later won a Nobel Prize for their work. They both knew how life-saving the drug could be for people, and how lucrative such a life-saving drug could be for a company. Instead of profiting off of the drug, they sold the patent to the University of Toronto for one dollar. The Lancet writes that the purpose of

taking out the patent was "rested largely on concerns that without oversight one company could dominate the insulin market with risks of higher prices."

In spite of that goodwill, the insulin market became monopolized. The market is controlled by three pharmaceutical companies: Novo Nordisk, Sanofi and Eli Lilly. They collectively own 90% of the market, and when one company raises prices, instead of the other two trying to undercut it, they raise prices concurrently. This has a real-world impact on people's lives. According to an Axios poll of insulin users, 24% reported rationing insulin to save money, which can result in death. The CDC reported that the number of people who have been diagnosed with Diabetes type 1 or 2 has also increased, which means a worsening problem, as the number of people needing insulin (in other words, potential customers for Eli Lilly) has increased.



The OpenInsulin Foundation is a David to Eli Lilly's Goliath. The OpenInsulin Foundation was founded by Anthony DiFranco, a biochemist with type 1 Diabetes. From its website, the Foundation stated that they crowdfunded \$16,000 from a kickstarter in 2016. Their goal is simple: reverse-engineer insulin, a long-held company secret of the "Big Three," and provide the medicine to cities and countries around the world, allowing them to produce insulin in labs, instead of buying it from said companies.

There is also another method that The OpenInsulin Foundation is trying in the effort to reduce insulin prices: legislative action. The goal is to deregulate the market to allow more supply. The Big Three supported legislation that prevents one type of insulin from being substituted for another, which thus prevents any new company from undercutting them. The Foundation would like to support its own efforts to show regulators that its products are biosimilar to other insulin drugs, which will allow them to be taken by insulin users. OpenInsulin stated on its website that they want to reduce "cost without compromising safety" and are operating with a

small budget of \$16,000. Comparatively, Eli Lilly's marketing budget for the 2022 fiscal year was \$7.5 million, according to lobbying watchdog OpenSecrets.

It must be stated that OpenInsulin does not want people to make insulin themselves. They want cities, towns or states to set up labs using the recipe that they will reverse engineer. DiFranco wants the process done by trained professionals, which will prevent people from using a drug that could injure or kill them from impurities. For instance, PBS writes that John Macleod and Frederick Banting experimented with insulin samples and accidentally gave heavily impure insulin to fourteen-year-old Leonard Thompson, who had an allergic reaction.

Through teaching the production of insulin to other cities and poorer countries, these places can have more freedom. Bringing the recipe of such a life-saving drug and having people make countries produce it themselves will allow them to get out from under the control of large pharmaceutical corporations. Through teaching this drug, they can improve their lives. If you want to help the OpenInsulin Foundation,

you can go on their website at openinsulin.org.



The Faster We Grow, The Faster We Die: Human Overpopulation is Bringing Us Closer to Earth's Destruction

Sara Parikh

she/her

Junior

Bioethics and Health Sciences

10,000 years ago, humans and domesticated animals made up around five percent of the vertebrates (animals with a backbone). The other 95 percent was composed of every other vertebrate. Today, this statistic is flipped. The current global population is about 8 billion people, which makes up 0.01 percent of all living beings, but this small percent is responsible for destroying 83 percent of wild mammals, found a study cited in *The Guardian*. The growing human species is killing the planet, like a rapidly growing pathogen draining the organism of its bodily function. This pathogen—the human population—needs to be mitigated, as overpopulation is harming everything else: animals, the environment, and the most vulnerable humans. The primary ethical solutions to this are education for women, sexual health and family planning education, and access to contraceptives.

According to Action Against Hunger, 10 percent of the population is hungry—periods when people experience severe food insecurity, as defined by the United Nations. From the Food and Agriculture Organization, this insecurity has risen by about 150 million people between 2019 and 2022. Much of this increase can be attributed to political conflict, the climate crisis, and the pandemic—all of which are fueled by an excess of people on this planet. The most vulnerable populations are the ones who have to pay for the faults of overpopulation.

Overpopulation exacerbates environmental racism and structural violence. For example, from the United States Department of Agriculture, food deserts are more likely to exist in lower income and minority neighborhoods. From KSDK, in Saint Louis city, 70 percent of Black residents live in food deserts, which means grocery stores are absent in their area.

Lower income populations will also be the most affected by the complete destruction of land. Another most devastating impact of overpopulation is how our contribution to the climate crisis has increased temperatures and sea levels, exacerbating severe weather conditions. Floods and hurricanes have already increased, killing the masses and turning those cities into ruin. With sea levels rising, coastal cities will be completely underwater with no chance of repair. Scientists at the University of Miami have predicted by 2060, 60 percent of Miami will be underwater. This is within our lifetimes. People of higher classes will be able to relocate, but the most vulnerable populations will be the ones paying for the consequences of overpopulation.

Furthermore, an increasing population means more congestion of people. This close contact between people leads to an increased transmission of infections. Additionally, meeting the demands of more people requires increasing animal agriculture to provide food. As more livestock animals are confined in inhumane, unsanitary, and congested factory farms, there is a greater increase in the transmission of zoonotic diseases. From the Saint Louis Zoo's Institute for Conservation Medicine's Sharon Deem, a zoonotic disease is

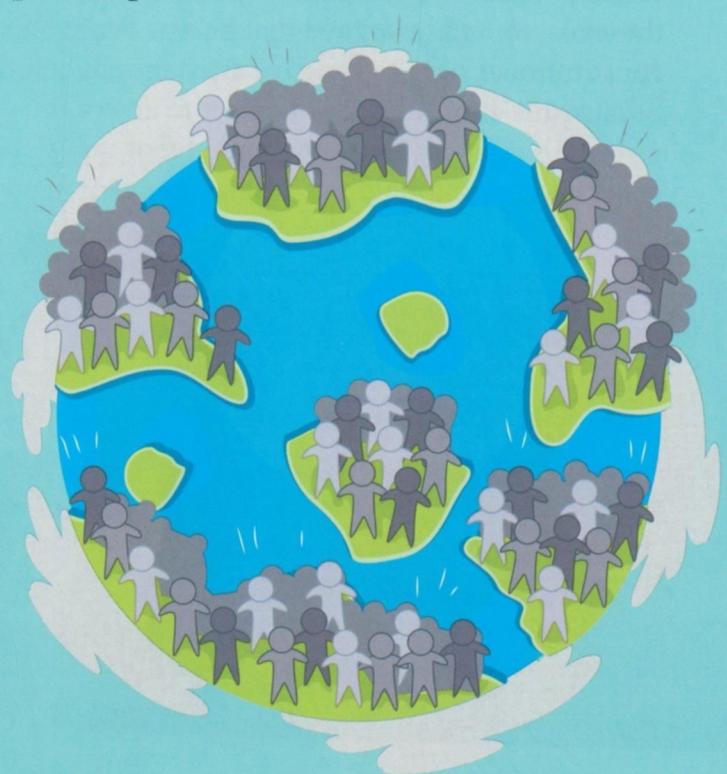
one that is transmitted between humans and animals. The increase of livestock and zoonotic diseases has several negative implications to planetary and human health, including land degradation, loss of resources, declining health, increasing mortality, and more, found Deem. The COVID pandemic made this apparent, as the virus was first spread to humans through infected animals in wet markets. Animals are not to blame, but rather the growing population of humans that destroys everything it touches. The spread of COVID-19 grew exponentially, which can be attested to uncontrollable masses of people living in close contact with humans and animals.

While the future of the planet can seem grim, there is hope. Along with a wealth of proposed measures to curb climate change, reduce structural violence, and more, there are methods to reduce overpopulation. From the Drawdown Project, educating women is the sixth most important way to address the climate crisis. Education for women empowers them to seek jobs outside of the home, which is not only fulfilling for their independence, but it also curbs population growth. Access to education can lead to improved livelihoods, better economic opportunities, delayed onset of marriage, and delayed childbearing.

Also from the Drawdown Project, family planning is the seventh best way to address the climate crisis, as this improves the well-being of families, and reduces emissions through curbing population growth. When a family has the ability to plan their family, there is a reduction in the number of children born per family. Access to voluntary family planning services for women, girls, and couples, should be a basic human right and a component to gender equality. Sexual and reproductive health education and services can lead to significant declines in maternal and child morbidity and mortality rates, unintended pregnancies, and unsafe abortions. As a result, population growth

slows, with cascading benefits for the health and well-being of people and the planet.

Extreme measures, such as one child policies, have been taken in an effort to reduce overpopulation. However, we do not need to resort to these measures to protect the health of the planet. Educated parents build healthier families. With fewer children, more attention can be given to them, and each family member can prosper. All the while, reducing population growth and empowering each person. This access to education and family planning also needs to be supplemented with sex education and access to contraceptives and safe abortions. Making these necessities and rights a reality requires our society to accept conversations about reproductive rights and take action to protect these rights. Education empowers women, family planning empowers families, and safe contraception and abortion protect reproductive rights. Each of these factors ensure that people are having children when they are prepared and truly want to. In doing so, fewer children are born. Thus, there is a greater access to resources for all. Which in turn, can resolve the climate crisis and improve the health of our people and planet.



The People of America v. United States Judicial System, 4 U.S. 999 (2023):

Opening Statement to Court to Halt Racial Biases in the Judicial System

Riya Shah

she/her

Junior

Bioethics and Health Studies

May It Please the Court

Your Honor, Opposing Counsel, Members of the
Jury

Repeated Racism and Rusty Redemption

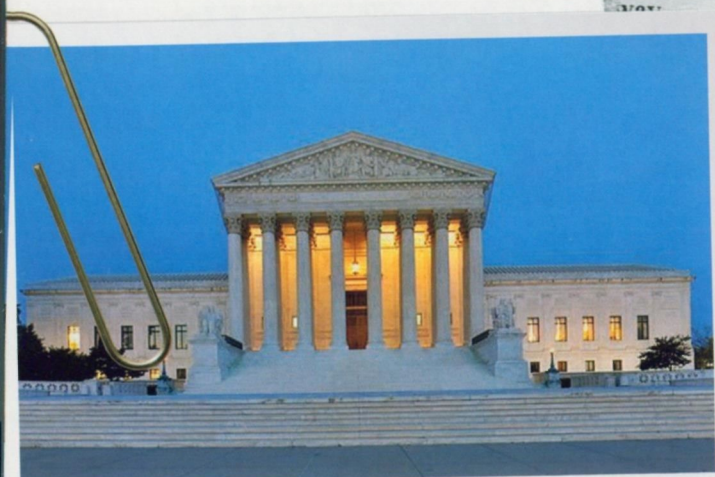
A while back, I came across a blog by author John Elwood who spoke about allegations of racial bias in death penalty trials. One case he mentioned was *Thomas v. Lumpkin* (2022), in which Andre Thomas, an African American, was put on death row for killing his estranged wife (a white woman) and their children. Thomas contended that he was “denied his constitutional right to be tried by an impartial jury.” Not one, not two, but three jurors had expressed opposition to interracial marriages and having children. In their jury-selection questionnaires, they mentioned that such relationships are “against God’s will.” According to Thomas, these jurors never openly spoke of these biases, and he argued that he was denied his constitutional right to effective assistance of counsel because his attorney did not object to any of the jurors. The state of Texas contended that the “state court decisions upholding Thomas’ conviction and

sentence were not objectively unreasonable.” They state that the jurors followed the law as instructed, and his counsel had made a strategic decision to not ask the jury any questions of their bias. If the jurors did display bias in their trial deliberation, Thomas would not be able to get the justice he deserved in this life or death situation.

Members of the jury, throughout today’s trial, you will become familiar with the impact that racial bias has on minority American citizens in the judicial system. It is not unheard of that many people of color tend to be incarcerated at higher numbers than their white counterparts. Yet while they may be wrongfully arrested and detained by the police, it has also been found that many faced wrongful convictions due to bias by jury members or due to the process of jury selection: Black defendants are convicted at significantly higher rates (16% more likely) than their white counterparts in criminal trials, according to research conducted by Carnegie Mellon University. Even more, biased judges can affect the outcome of a trial that ultimately puts away an innocent person. Wrongful convictions from bias by jury or the judge have consequently affected many Black Americans in the past and still poses a problem today. That’s why, as the plaintiff, I have brought forth a claim of negligence per se against the defendant: the judicial system of the United States.

There are some ways that the legal system has addressed implicit bias. The *Lens of Implicit Bias* is a publication from National Council of Juvenile and Family Court Judges that explores how bias from the world impacts decisions and how to reduce that implicit bias in juvenile and family justice. A website was launched by the American Bar Association’s Section of Litigation that includes critical information and a virtual “toolbox” full of resources for ABA members and other stakeholders.

Implicit bias is defined as the unconscious attitudes or stereotypes that affect our understanding, actions, and decisions, according to the National Education Association. Implicit bias has not been explicitly recognized and defined by courts. For example, in *Batson v. Kentucky* (1986), the



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Court was “limited to educating lawyers and judges to recognize implicit bias in jury selection.” Courts were also not allowed to examine jury deliberations or juror motivations generally (no-impeachment rule). But in *Pena-Rodriguez v. Colorado* (2017), the Supreme Court held that when a juror makes a statement that indicates that he/she relied on racial stereotypes to convict a criminal defendant, the Sixth Amendment forgoes the no-impeachment rule in order for trial courts to consider the evidence of the juror’s statement and “any resulting denial of the jury trial guarantee.” Therefore, it appears that the Court continues to only look at “overt expressions of racism as a test for constitutional rights.”

In some cases, implicit bias can be played by the attorney. An article by Ella Wiley called “How Racism in the Courtroom Produces Wrongful Convictions and Mass Incarceration” highlights a few instances of this bias. She brings up the example of former Mississippi District Attorney Doug Evans who removed Black jurors 4.4 times more frequently than white jurors over his nearly 30-year career. Defendant Curtis Flowers (a Black man) faced six trials for the same charge under Evans’s authority. Each trial concluded with a hung jury or reversed conviction due to “prosecutorial misconduct.” Evans even struck 41 of 42 potential Black jurors and “struck them 20 times more frequently than white jurors.”

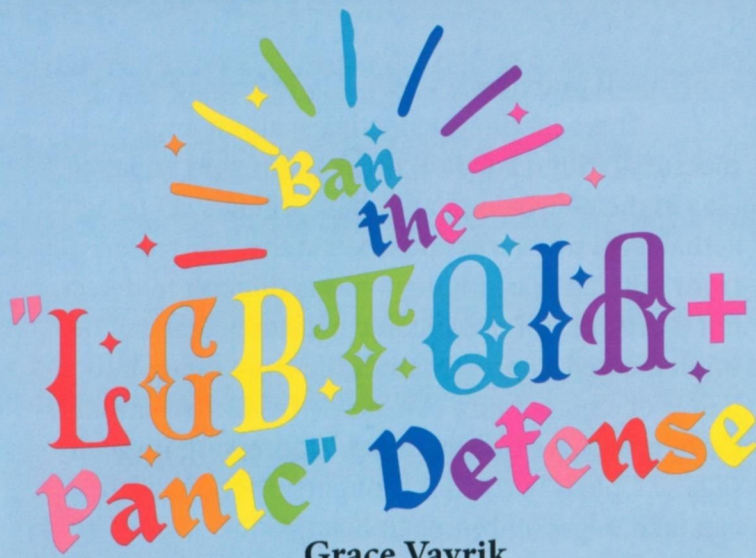
Racial bias is not just limited to jurors or attorneys, but can even extend to judges. “Does Unconscious Racial Bias Affect Trial Judges?” (a publication conducted by researchers at Cornell University School of Law) uncovered bias from trial judges. A variety of methods were utilized to test the implicit biases of selected trial judges, one of which was the Implicit Association Test, or IAT. The most common form involves a computer-based sorting task where study participants pair faces to words. From the data, researchers found that judges hold implicit racial biases: Among 85 of the white judges who tested, 74 of them demonstrated a clear preference for white on the IAT. Black judges, on the other hand, demonstrated no clear preference. Biases can influence judgment, but judges, in some instances, can compensate for their implicit biases. The researchers explained several reform measures such as judicial training and testing or altering

courtroom practices.

There is still much to learn about and measures still to adapt in order to prevent racial bias in the courtroom, and there still has yet to be actual legal measures taken to rid the courtroom from implicit bias. Implicit bias is difficult to detect, but there are still preventable measures that can be implemented to prevent one’s life from being in the hands of a biased jury. An article from the National Center for State Courts called “Addressing Implicit Bias in Courts” provides thoughtful actions courts can take to prevent implicit bias.

These actions include providing diversity training, developing guidelines for decision makers to check and correct for implicit bias, and developing a bench-bar committee to oversee an informal internal grievance process and work with judges. These measures will take time to implement, and some may not be utilized to their fullest. Therefore, we should continuously advocate for awareness about implicit bias in the courtrooms and how to combat it, so no individual who steps foot in the courtroom has to fear that they will not be tried by an impartial jury. The Sixth Amendment protects this right, and it would be unpatriotic of us to stand quiet while our fellow Americans are being judged by their skin tone and not by their actions. There has been repeated racism in the courtroom throughout history and still to this present day, and yet barely any redemption has been made to halt these biases. Thus, I ask you to find the United States judicial system guilty.





Ban the LGBTQ+ Panic Defense

Grace Vavrik

she/her

Senior

Investigative and Medical
Sciences

***TRIGGER WARNING: HATE CRIMES AGAINST
THE LGBTQ+ COMMUNITY***

Speak up, and speak loudly. Hate crimes are a horrific flex of supremacy on minority populations, and they must be eradicated. While the crimes are inexcusable in all regards, the perpetrators are so often pardoned due to the failure of our justice system to protect the marginalized. One of the aforementioned failures includes the implementation of the "LGBTQ+ panic" defense during the 1960s.

Thus, I call upon you, dear reader, to take action. We stand as one, with ALL members of our community, in solidarity. With that, I call your attention to those who belong to the LGBTQ+ community. Persons of the LGBTQ+ community are nine times more likely to be victims of a violent hate crime compared to non-LGBTQ+ persons, according to the Williams Institute at UCLA. This striking statistic is only exacerbated by the precedent set in previous LGBTQ+ hate crime cases where the perpetrator has received a shorter sentence through the use of the "LGBTQ+ panic" defense strategy.

The American Bar Association defines the "LGBTQ+ panic" defense as a "legal strategy which asks a jury to find that a victim's sexual orientation or gender identity is to blame for the defendant's violent reaction, including murder." The defense strategy is not applicable on its own, but rather is used with other defenses including the insanity defense, diminished capacity, self-defense, and provocation

defense.

According to the podcast "Panic Defense" by Criminal, hosted by Phoebe Judge, the ABA asked all U.S. states to ban the use of the "LGBTQ+ panic" defense back in 2013. However, there has been slow movement, as only seventeen of the fifty states, including Illinois and Colorado, have banned it. Thirteen other states, including Michigan and Texas, have introduced legislation to ban the defense, but they have not been passed yet. According to the LGBTQ+ Bar, that still leaves 22 states where there has been no movement towards banning the use of the defense, one of which being Missouri.

As mentioned earlier, the "LGBTQ+ panic" defense strategy supports other established defenses. In the Criminal podcast, Carsten Andresen details the four most common defenses bolstered by the "LGBTQ+ panic" defense. The first one he details is the insanity defense. He gives a generic example where the defendant murders/assaults the victim due to a sexual advancement so threatening that the defendant experienced a temporary loss of sanity. The second defense he details is diminished capacity, where the defendant claims to be in such a fragile state of mind when a sexual advancement is made, due to a mental health disorder, that they were tipped over the edge and reacted in a violent manner.

The third defense Andresen addresses is the most common: self-defense. This is when the defendant feels threatened because the victim is attempting to sexually assault them, so the defendant had to defend themselves to whatever extent necessary. The final defense is provocation defense, which is used when the defendant claims to have been provoked by a legally adequate provocation to explain such violent behavior. This defense usually aims to reduce a charge of murder down to manslaughter.

One of the earliest cases displaying the "LGBTQ+ panic" defense is the case of Scott Amedure in 1995. During a segment of the Jenny Jones show focused on revealing secret crushes, Amedure shared with the audience that he had a crush on his coworker Jonathan Schmitz. Three days later, Schmitz shot Amedure and then called the police to confess to the murder. According to Phoebe Judge in the "Panic Defense" podcast, Schmitz told the police he killed Amedure because "he picked me on national TV and because he was a homosexual." During his trial, Schmitz's lawyer used the "LGBTQ+

panic” defense and diminished capacity combination as he had depression and a thyroid condition. His lawyer argued that the mixture of his health issues and humiliation from the Jenny Jones show crush reveal led to him murdering Scott. Schmitz was found guilty of second degree murder and sentenced to 25-50 years in prison with eligibility for parole after 20 years.

The case of Matthew Shepard in 1998 set precedent for the flip side of the “LGBTQ+ panic” defense, in that the defense was unsuccessful. According to the article “Matthew Shepard: The Murder that Changed America” by Jude Sheerin, Shepard was brutally beat and tortured, tied to a fence, and set on fire by Russell Henderson and Aaron McKinney. The men pretended to be gay to lure Shepard to their car to rob him. On trial, McKinney’s lawyer argued that while in the car, Shepard put his hand on McKinney’s leg, “sending him into a rage,” instituting the provocation defense. There is no evidence to suggest Shepard ever touched McKinney. Regardless of the truth of the claim, Shepard was murdered, and that is inexcusable. Judge Barton Voight dismissed the “LGBTQ+ panic” defense claim and sentenced both Henderson and McKinney to life in prison for first-degree murder and kidnapping. This case led to the “Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act” to be passed by President Barack Obama on October 28, 2009. This act “provides funding and technical assistance to state, local, and tribal jurisdictions to help them more effectively investigate and prosecute hate crimes,” according to the United States Department of Justice.

It wasn’t until 2014, with the case of Gwen Araujo, that the “LGBTQ+ panic” defense ban was initiated. According to the ABC7 News article “TIMELINE: How the Murder of Transgender Teenager Gwen Araujo Unfolded,” Araujo had been friends/involved with four men: Michael Magidson, José Merél, Jason Cazares, and Jaron Nabors. Upon discovering her gender identity, the men were so enraged by her “deception” that they beat, strangled, and buried her. During the trial, their lawyers implemented the provocation defense bolstered by the “LGBTQ+ panic” defense. Magidson and Merél were convicted of second-degree murder, and Cazares and Nabors were convicted of involuntary manslaughter.

Unfortunately, there are more cases that

exhibit the appalling use of the “LGBTQ+ panic” defense, such as the cases of Ahmed Dabarran in 2001, Guin “Richie” Phillips in 2003, Larry King in 2008, and Islan Nettles in 2013. While progress is being made, there is so much more that needs to be done to eliminate the incredibly discriminatory and atrocious defense. Each individual has the capacity to contribute to the elimination of the “LGBTQ+ panic” defense entirely.

On a city level, contact your mayor and legislators. Call their offices to petition a ban on the use of the defense in county courts. For the city of St. Louis, M.O., contact the office of Mayor Tishaura Jones at 314-622-3201. You can further support organizations that protect and support the rights of the LGBTQ+ community.

On a state level, contact your governor and federal elected officials. The “USA gov: How to Contact Your Elected Officials” website has great resources to reach out to the officials in your city/county/state to introduce and pass legislation banning the use of the “LGBTQ+ panic” defense in your state. Being that Missouri has not introduced nor passed legislation to ban the use of the panic defense, much is to be done and can be done by SLU students. You can submit an inquiry to the office of Governor Mike Parson on the Missouri Governor website.

Change starts with the few and grows with the many, but it does not happen without you. As Martin Luther King explains it in his Letter from Birmingham Jail, “...we have not made a single gain in civil rights without determined legal and nonviolent pressure.”

It is a civil right of all individuals, including the LGBTQ+ community, to have equal protection and representation within legislation. The sad reality of today is that equality is not a right, but a privilege, a privilege unattainable without the support and pressure of the many on local and state legislators to create movement towards the protection of all members of our society.



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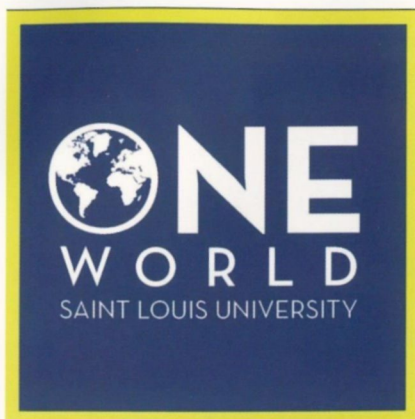
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OUR MISSION

We are already one, but we imagine that we are not. OneWorld exists to rediscover that, while we are many in our cultures, religions and struggles, we are one in our common humanity. We yearn to remove the barriers of ignorance and injustice, because the most basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes this unity by raising awareness of social injustice, inspiring action and transforming our hearts, minds and society.

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